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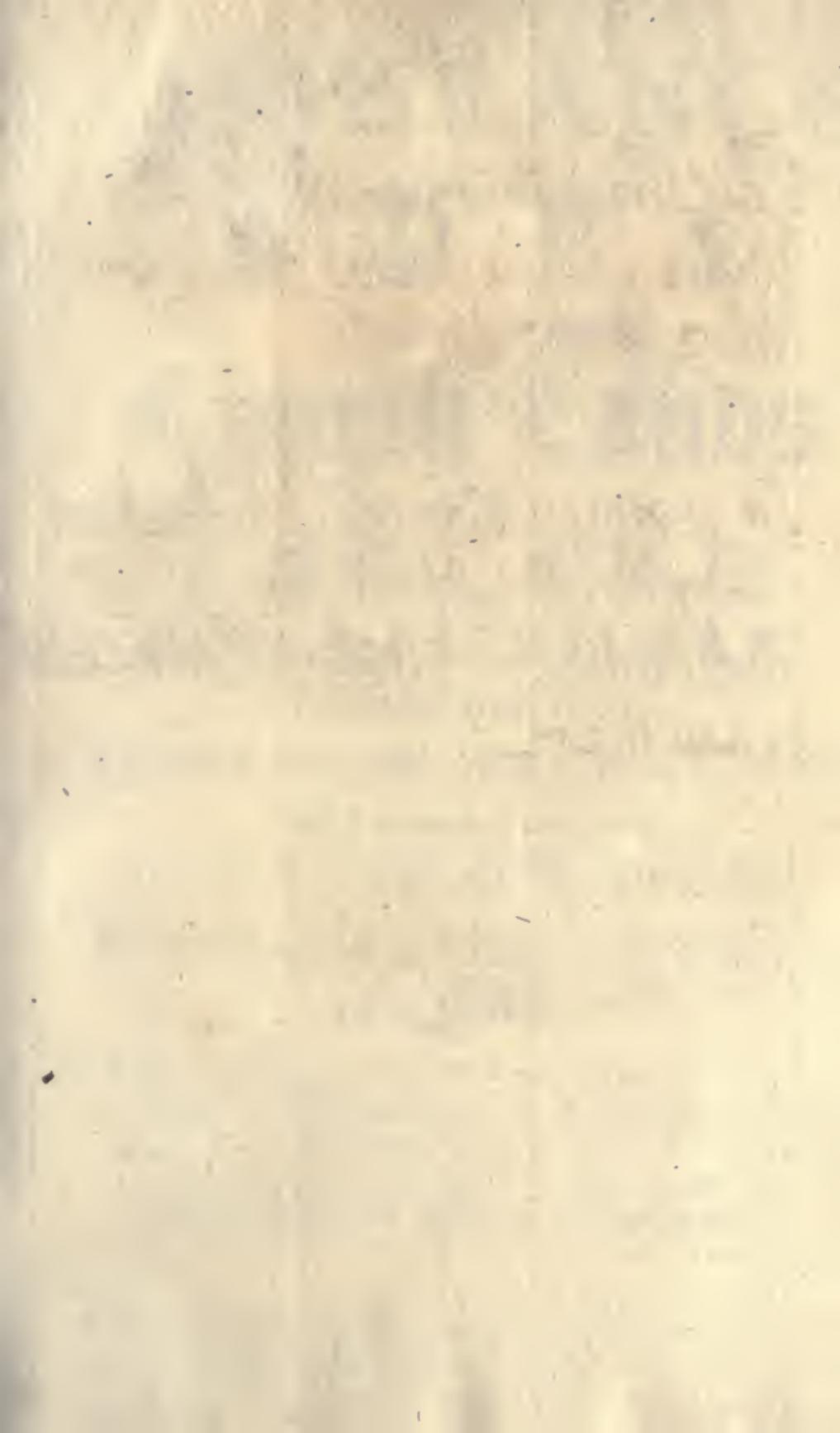






7. The Assurance of Abby & other  
Church-lands in England &c
2. An Immortal Vindication of  
the Clergy of England.

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1733.

pr. 13.

This Tract is answer'd by Dr.  
Willes. See Woods' Ath: Oxon.  
Vol. 2. p. 1074.

See p. xiii. of Burnet's Introduction  
to y<sup>e</sup> 3<sup>d</sup>. Vol. of y<sup>e</sup> Hist: of y<sup>e</sup>  
Reformation. Stillingfleet's Eccles.  
Cases. II. 207—.

2. 1074

THE  
ASSURANCE  
OF  
A B B Y  
AND OTHER  
Church-Lands  
IN  
ENGLAND  
To the POSSESSORS,  
Cleared from the  
DOUBTS and ARGUMENTS  
Raised about the Danger of  
RESUMPTION.  
In Answer to a Letter of a Person  
of Quality.

---

By Nathaniel Johnston, Dr. of Physic, Fellow  
of the Royal College of Physicians in London.

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Publisht by His Majesty's Command.

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LO N D O N,  
Printed by Henry Hills, Printer to the King's Most Excellent Majesty, for his Household and Chappel; And are to be sold at his Printing-house on the *Ditch-side* in *Black-Fryers*. 1687.

А Д Г  
Е О Н А Й И Г С Г А

У Б А  
Я Е Н Т О С И А

Е О Н А Й И Г С Г А

И

С М И Н Д Е М И  
С Л О В С Е С С О В

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## THE PREFACE.

**F**EARS and Jealousies are of all other Passions the most difficult to be subdued, and where they are personated only, for accomplishing some Sinister end, they are not to be removed by Arguments: Since they who are once Possessed with them, never yield till they despair of attaining, or effecting the ends they aim at. All that I can hope to per-

## The Preface.

form by this Treatise ; is to give satisfaction to those who are scrupulous in good earnest, and by the perusing of Partial Authors dread the loss of their Church-lands, and the diminishing their Estates thereby.

To such only I direct this Discourse ; and can further tell them, that their Fears are wholly Groundless ; since His Majesty by His Special Command appointed the Author to compose this for the Quieting the minds of His Interested Subjects, Publishing to them the Full Assurance of their Possessions by the Canon, Civil and Municipal Laws, which to all

## The Preface.

all considerate Persons, it is hoped, will be sufficient satisfaction.

I must own the Subject is of that moment, that it deserved to have been Treated of by an abler Pen, and one better skilled in the Laws: But I have endeavored, with a sincerity becoming one that hates Imposing, to clear both matter of Law and Fact.

---

T H E

---

in the country, and the people are  
very poor. The country is very  
dry, and there is not much water  
available. The people are  
mostly farmers, and they grow  
crops like maize, beans, and  
potatoes. They also raise  
livestock like cows, sheep,  
and goats. The economy  
is based on agriculture and  
livestock rearing. The  
people are very poor, and  
there is a lack of basic  
facilities like schools and  
hospitals. The government  
is trying to improve the  
situation by providing  
basic services and  
encouraging investment  
in the region. However,  
there is still a long way  
to go to improve the  
living conditions of  
the people.

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22.9

The Assurance of  
**Abby-Lands**  
 IN  
**ENGLAND,**

Cleared from the doubts  
 and Arguments raised  
 about the danger of  
 Resumption.

In Answer to a Letter of a  
 Person of Quality.

SIR,



YOU have obliged The oc-  
 me very much, casion of  
 in the Present you the trea-  
 made me of the ting of  
 late Treatise, in-  
 titled, *How the* the secu-  
*Members of the Church of Eng-*  
*land* rity of  
 Abby  
 Lands.

land ought to behave themselves under a Roman Catholic King ; And have greatly pleased me in the remarks you have made upon it ; which in the General are favorable enough, in that you say, it deserves consideration, as much as any Book written on that Subject, since the Kings Succeeding to the Crown ; and that either directly, or by consequence you think as much is said as the matter will bear ; and you wish it were so considered as it ought to be ; for you verily believe , that the want of weighing the Reasons there laid down , hath occasioned most of those non-compliances with the Kings desires ; which have been so fatal to some, and may yet be to more , that will not see, how much it is the Interest of all Subjects to endeavor with great obedience, to comport themselves to their Sovereign in all the Duties of Allegi-

Allegiance, and to one another as fellow-Subjects, that thereby the Civil Harmony amongst themselves, may produce those effects, so wise a King, and so sedulous for his Peoples happiness, studies to accomplish.

You tell me, that a further satisfaction in some particulars you think requisite ; and since the Author is unknown to you, and having some confidence I will deal candidly with you, you desire my Judgment in some scruples : In obedience to which I here send you my thoughts, and shall not insert your Letter entire, but in parcels, for the advantage of fitting my Answer more satisfactorily to your Objections, which as they are such as may shock some, deserve a serious reply to, especially since his Majesty is desirous his Subjects should be satisfied in this particular.

## S E C T. I.

*The Arguments against the  
Alienation of Church-Lands.*

§. 1.  
The ne-  
cessity  
of clear-  
ing the  
doubts  
about  
the se-  
curity  
of Abby-  
Lands.

**I**N the First Part of the Letter you tell me, that you conceive, that the Author of the foresaid Discourse hath too slightly passed over the security of Abby-Lands, and other Religious Possessions, whereof the Roman Catholic Regulars were violently dispossessed in King Henry the 8th. and King Edward the 6th. time. Whereas you Judge the consideration of the danger of their Resumption, as weighty a Reason as any other, why persons of Interest and Fortune oppose the Repeal of the Test and Penal Laws; lest by yielding a Parliamentary consent to those, the Roman Catholic Religion should

## Assurance of Abby-Lands.

8

should with greater facility be propagated ; which once effected, you conceive great endeavours would be used, to procure a Restitution of those Lands to the Religious.

Upon this Head you re-mind me what Sir *Henry Spelman* hath writ in his small, but Learned Treatise, *De non Temerandis Ecclesiis* : the force of whose Arguments were such, as they have prevailed with several persons to restore their Impropriations to their respective Parochial Churches.

Yet you own that the Subjects (both Roman Catholics and Protestants) seemed to entertain a firm Opinion of the Legal Security of them, till (a) (a) Part 2. Dr. *Burnet* in his *History of the Reformation*, and the Author (b) (b) Printed 1685. for Rich. Baldwin. of a Letter to him, giving him an Account of Cardinal *Pool's* secret Powers, endeavoured to make it appear, that the Pope

neither did, nor intended to confirm the Alienation of Abby-Lands, and thereby have raised new doubts in mens minds, and in this present juncture of affairs their Arguments are made great use of, to afright people from yielding any compliance to the King's desire.

Some  
Canons  
against  
Aliena-  
tion of  
Church-  
Reve-  
nues.

(c) 12. q. 2.  
Non licet  
Papæ.

(d) Binnii  
Concil.

Tom. 1.

fol. 156.

c. 2. D.

Omnes ta-  
les præsum-  
ptores, &  
Ecclesiæ

raptiores atq; suarum facultatum Alienatores, à liminibus sanctæ matris Ecclesiæ Anathematizatos Apostolica Autoritate pel-  
jimus & denunciamus atq; Sacrilegos esse judicamus, & non  
solum eos sed omnes consentientes eis.

To enforce this, you not only press me with the Decretal of (c) Pope *Symmachus*, inserted in the foresaid Letter, but urge the Decretal Epistle of (d) Pope *Lucius*, who lived about the year 253; where the Pope speaking of those who vexed the Bishops of *France* and *Spain*, about the Possessions of their Churches, and the Offerings of the Faithful, saith, *That according to the Examples of the Prophets and Apostles and their Successors, and all the Catholic Fa-*

thers,

thers, this was adjudged Sacri-  
lege.

Therefore the Pope, following the said Examples, ‘expels ‘all Foretakers, Robbers of the ‘Church, and Alienators of their ‘Profits, from the Threshold ‘of the Holy Mother Church ‘by Apostolic authority, excom-‘municates them, Condemns ‘them, and judgeth them Sacri-‘legious; and not only those ‘who depriv’d the Bishops and ‘their Churches of the offerings, ‘but all such as consented to ‘them.

So in the 2d (e) Epistle of Pope <sup>(e) Quæ</sup> <sub>Divinis</sub> *Pius I. An. 155.* it is expressed, <sup>sunt Assig-</sup> *That those things which are assign'd nata usibus,* <sub>ad humanos</sub> *to Pious Uses, cannot be transferr'd usus sine* <sub>Sacrilegio,</sub> *to Human Uses, without Sacri-* <sub>non posse</sub> <sub>transferrri,</sub> <sub>Idem f. 83.</sub> *lege.*—And so he orders such to be esteemed and judged.

In the Council of (f) *Agatha*, <sup>(f) Con-</sup> <sub>cilium A-</sub> in the time of *P. Symmachus I.* <sub>gathense.</sub> about *Anno 506*, *cap. 1. n. 7.* it <sub>Id. 10. 3.</sub> is thus decreed, *Casellas vel* <sup>fol. 712-</sup> <sub>Col. 1. C. V.</sub>

*mancipiola Ecclesiae (sicut prisca Canonum præcipit Authoritas) vel vasa ministerii, quasi commenda-ta fideli præposito, in Integro Ec-clesiae Jure possideant: Ideoq; ut neq; vendere, neq; per quoscunq; contractus, res unde pauperes vi-vunt, alienare præsument.* Which is to be rendred thus: *That the Churches in full right possess the Houses and Farms, and the Ves-sels of Use in the Holy Offices, as commended to a faithful Steward, (as the ancient Authority of the Canons command) so as none pre-sume to sell, or by any contracts ali-enate those things on which the poor live.*

(g) *Indigne* So in the (g) sixth Synod un-enim ad der the same Pope, in the time *Altare Dei* properare of Theodoric the King, it is permittitur thus expressed: *He is unworthi-  
quires Ec- ly permitted to approach the Altar  
clesiasticas of God, that dare invade Ecclesi-  
audet inva- astic Goods, or unjustly, that is,  
dere, &c. without the Bishop's License, pos-  
sess them, or wickedly or unjustly  
persist*

persist in the defence of such possession. And further it is declared, That such are to be judged Murderers of the Poor, and if they amend not the fault, are to be Excommunicated.

In the third Council of (b) Toledo it is decreed, That no Bishop have Power or License to alienate the Goods of the Church, because by ancient Canons it is for-  
 bid.

So in the Decretals, 12. q. 2. Pope Stephen I. or, as the lesser Gloss, Pope Anaclet I. decrees, That he shall be reputed a Manslayer that takes away, defrauds, or robs the Moneys, i.e. any Profits of Christ and the Church; for which Ivo may be consulted, p. 3. c. 18.

You further urge the seventh Synod (i) of Nice, under Constantine and Irene, wherein it is thus decreed; That if any Bifectus inventus fuerit, ex Episcopatus, vel Monasterii Agris, in Principis alicujus manus alienare, vel alteri personae tradere, nullius si momenti Traditio. Idem Tom. 6. fol. 124.

(b) *Haec Synodus nulli Episcoporum licentiam tribuit, res alienare Ecclesie,*

*quoniam & Antiquioribus Canonicis prohibetur.*

*Idem Tom.*

*4. fol. 503.*

## Assurance of Abby-Lands.

ishop or Superior of a Monastery be found to alienate into the hands of any Prince, or deliver to another person, the Lands of the Bishopric or Monastery, such Alienation shall be of no force.

(k) Idem  
Tom. 6. fol.  
410. C. D.

You refer me also to the Council of *Milden* (k) under Pope *Sergius II.* wherein the Decree is in these words: *Quapropter secundum Statuta Canonum, ab omni Ecclesiastica Communione, ut Sacrilegus, debet Arceri; si quis quod Venerabilibus locis relinquitur, vel pravae voluntatis studiis, suis tentaverit compendiis retinere.* Which I translate thus; *Wherefore, according to the Statute of the Canons, if any, by the study of a depraved will, attempt to restrain that to his own use, which is bestowed on Venerable places, viz. Churches, Monasteries, &c. he ought to be driven from Ecclesiastical Communion, as a Sacrilegious person.*

The last thing you urge, is,  
That

That I will peruse the Collection of the Decrees of Councils, (l) and Epistles of the Popes, a-<sup>(l)</sup> 12. q. against Alienations of Lands or <sup>2. per totum</sup> Goods, once given to the Church, in the Canon-Law.

I know you expect a very positive Answer to these Canons, which you think bind all that are or shall be in Communion of the Church of *Rome*; and, with the Author of the Letter to (m) Dr. Burnet, are ready to (m) p. 11. say, *That a man may as well be a Papist and not believe Transubstantiation, nor worship the Host; as be one, and still enjoy Church-Lands; and that no Confessor that understands the Principles of his own Religion, can give Absolution to such as are involved in that Guilt, without Restitution.* This is the sum of the Charge; and I shall own, that it is Incumbent upon the Governors of the Church to secure, by Canons and Constitutions, the rights

(n) Parsons  
Law, p.  
26.

(o) Cokes  
Reports  
Magdalen  
Col. case.

rights of it, both as to Jurisdiction and Patrimony. The like we find enacted in our own Kingdom, since the Reformation (n) 1 and 13 Eliz. and 1 and 3 Jac. 1. Whereby Bishops and all other Ecclesiastical persons are restrained to Alien or discontinue any of their Ecclesiastical Lands or Livings, and if they convey or Alien any of their Lands or Possessions, altho' it be to the (o) Kings Majesty himself, is void in Law.

All that I shall therefore endeavor to clear, is, that in some cases, even by other Canons, the dispensation with the Rigor of those you mention, are allow'd, and that several Popes by the plenitude of their Power have dispensed with them.

I had Collected out of Mr. Selden, and others, a large account; how in the Primitive times, according to the Authority of (p) Tertullian and St.

(p) Apolo.  
cap. 39.  
and 42.

Cyprian

(q) *Cyprian*, who lived about *An.* 200 and 250 after our Saviour, that the maintenance of the Clergy was then by Monthly or frequenter Offerings, and the last Father compares them to the Roman Sportula. (r) Also, I had noted when Tithes began to be first Introduced, how the Founders of Churches Arbitrarily divided the portions of Tithes, betwixt the Incumbents and themselves. And lastly, the disputes whether Tithes could be appropriated to Monasteries: But considering how this would have swell'd this Discourse, I have wholly laid them by.

(q) *Ep.* 266. you may see for these *Syn. Gang.* *Can. 66.* *Selden* *Hift. 83;* 84. (r) *Gelasii* *Dec. c. 27.* *Ivo Decre.* part. 3. c. 115.

SECT.

## SECT. II.

*What kind of Alienations have been allowed by the Canons and Constitutions of the Church.*

Concerning the Decree of Pope Symmachus, **I** Shall therefore in the first place shew you, in what cases Alienations of Church Lands are allowed, even by the Canons: And first, I shall note something concerning the Decree of Pope *Symmachus*, which the Author of the Letter to Dr. *Burnet* principally insists upon.

A Synod was held at *Rome* under this Pope, and called *(a) Palmaris*, because celebrated in the Porch of the Church of St. Peter, called *Palmaria*. In this Synod, at the request of the Council, *Symmachus* caused to be Read by *Hormisda* the Deacon,

(a) *Binnius*  
Tom. 3.  
Fol. 693.  
and 694.

Deacon, the Constitution of  
Odoacer King of the *Heruli*,  
Published by *Basilius* his *Præ-  
fectus Prætoriæ*.

Wherein, under the Pain  
of Excommunication, he had  
forbid any to alienate the Goods  
of the Church. This was ex-  
ploded by the Synod, because it  
was a Law of a Lay-person,  
concerning Church-affairs ; es-  
pecially, because no Lay-men  
could appoint the Penalty of  
Excommunication : So *Sym-  
machus* produceth his own Con-  
stitution, as it is in the Decretal,  
only the last clause (b) is very  
different in *Binnius* from what  
is in the Decretal : For in the  
Council it is thus, *That we will*  
*the Law of this Constitution only*  
*to be observed in the Apostolic See,*  
*in all the Churches of the Pro-  
vinces, according to the considera-*

(a) *Hujus  
autem con-  
stitutionis  
legem in  
Aposto-  
licā tantum  
volumus  
sede serva-  
ri. In uni-  
versis Ec-  
clesiis per  
Provincias,*

*Secundum Animarum confederationem, quam proposicio Religio-  
nis convenire, Rectores eorum viderint, more servato. Ibid.*

tion of Souls, the use and custom being observed, which the Rectors should see to be agreeable to the pur-  
port of Religion.

But in the Decretal it is thus,

(c) *Quod non modo in Apostolica servandum est Ecclesia verum etiam universitas Ecclesias per Provincias quidem dicitur convenire.* 12. q. 2. non licet Pa-  
pa.

(d) *Simons History of Ecclesiastical Re-*  
*venues.*

(c) *This Canon is not only to be observed in the Apostolic Church, but is said to be convenient to be observed in all the Churches through the respective Provinces.*

By all which it appears, that it was the Pope's peculiar Constitution, made before, and approv'd of by the Synod; and extended only to the Suburban Diocese of *Rome*, and was not universally obliging: which as well as other Reasons might induce (d) a late Learned Author to assert, that there was a time, when the Pope entred not into the cognizance of the Goods of the Churches, which depended not on his Diocese.

I shall now shew you some cases wherein Alienations are allowed, even by the Canons,

so

so that you may confront these to the Canons produced by you.

In the 16th. Canon of the 8th. Council, in the time of *Hadrian* (e) the second Pope, (e) 12. q. it is declared, that the *Holy Vessels* 2. *Apostolicos & paternos* may be Alienated for the Redemption of *Captives*, the like *Canones*.

*St. Gregory* (f) declares to *Demetrius and Valerianus*, Clerks (f) *Lib. 6. Ep. 15. seu. cap. 199.* of the Church of *Firman* concerning 10l. given by *Fabius* the Bishop, of *Mony* belonging to the Church, for the Redemption of them and their Father *Passivus* the Bishop; Alienations for which they were affraid might be required to be repayed, and Redem-  
St. *Gregory* acquits them of it: You may say these Instances are only of Charities; Therefore I.

shall now shew, that in all cases Alienations, (according to the (g) Canon Law) appear (g) 12. q. to be valid, where the consent 2. *Alienationes in munio-* of the Clerks of the Church, to *gium*.

the Grant of the Bishop is obtained. Otherwise Pope Urban had not Decreed, that Alienations of all, by Intrusions, or of those Canonically Elected by the Name of Bishop or Abbot, (who ought to be Consecrated according to the Use of his Church) to be void, if made without the Common consent of the Clerks of the Church.

Alienations are valid, where the Bishop and Chapter or Ab-

bot and Convent joyns.

By which it is manifest, that there had been no need of that exception, if such Alienation, with the consent of the said Clergy, had not been valid in Law.

Which is more clear in the third Council (h) of Orleans C. 23. where the Canon expresseth, that it shall not be lawful, to Abbots, Presbyters, or other Ministers, to Alienate Ecclesiastical Goods, or things in Holy Ministry, nor Pawn them, without the Permission and Subscription of the Bishop, &c. So that

(k) 12. q.  
2. Abbati-  
bus &  
Presbyte-  
ris.

it

it is evident that the Bishop, or Abbot with his Clerks, or Convents, may by Authority of their Constitutions Alienate both Church-Lands and Sacred Vessels.

It further appears, that upon *necessity*, either the Bishop or his Clergy may Alienate the Lands, &c. of the Church: For in the Council of *Carthage* (i) *c. ult.* I find it Decreed, (i) 12. q 2: that the Presbyters shall Sell no- placuit ut thing belonging to the Church, the Presbyteri. Bishop not being privy to it; nor Alienations the Bishops, not consulting the Council, viz. their Canons, or upon ne- all the Presbytery without ne- cessity. So that it seems there may be some *necessity*, which may be thought sufficient to Legitimate an Injust or uncanonical Alienation; and I hope to make it appear, that there could happen no greater *necessity* at any time, than that which occasioned Pope *Julius*

the 3d. to grant the Power to Cardinal *Pool*, for Assuring the Abby-Lands to the Possessors, how unjustly soever they had obtained them.

Appli-  
cation.

Having thus cleared, that by the Canons there may be Alienations of Church Revenues, notwithstanding the positive Canons to the contrary, I shall only add, that the Pope, *ex plenitudine Potestatis*, hath Power to dispense with Canons, Decrees, &c.

(k) Bail. I shall therefore close this Section with what I find cited by a Learned (k) Author out of *St. Thomas Aquinas*.

*summa.*  
*concilio-*  
*rum Appa-*  
*ratus. q. 58.*

The Question propounded is, *Whether the Pope may change the Statutes of the Holy Fathers in General Councils, or dispense with them?*

(l) *Tract.*  
*contra im-*  
*pgnatores*  
*Religionis*  
*25. in cap.*  
*contra q. 1.*

In Answer to this (l) St. *Thomas* holds the Affirmative: And whereas that of *Zozimus* the Pope is urged; which expressly

presly determines, that the Authority of the Roman See cannot change Statutes of the Fathers, or Establish any thing contrary to them. He replies to it, that in those things which the Statutes of the Fathers have Decreed to be of Divine Right, it is true. But those things which the Holy Fathers have determined of positive right, those are left under the disposition of the Pope, that he may change them, or dispense with them according to the opportunities of times or Countries; and that the words of the Decrees may be altered, (m) and yet the Intention of the Decrees be observed (which is the profit of the Church.) as it happens in all positive Laws, where subsequent Statutes derogate from the former. I might clog you with Authorities to prove this, but matter of Fact will clear it better, to which I pass.

(m) Ser-  
vata inten-  
tione statu-  
rium, que  
est utilitas  
Ecclesiae,  
sicut in om-  
ni iure po-  
nit, &c.

## S E C T. III.

Several Instances of Alienations of Ecclesiastical Revenues from the Churches, or Religious Houses, they were at their first Dedication conferred on, in Antienter times.

The History of Charles Martel.

THE generality of late Historians, who have occasion to speak of *Charles Martel*, accuse him as one of the first that committed manifest Sacrilege; therefore I think myself obliged to refresh your memory with the most material passages of his Life relating to these matters.

(a) *De Rebus Gestis Francorum*  
fol. 55. ad 67.

In *Paulus Aemylius* (a) you may find an account of his Noble Descent from *Ausbert* a Duke, and *Blitilda* Daughter of

of *Clothair* the second King of *France*, whose Great Grandson *Ansigas* the Duke, who Married *Begga*, the only Heiress of a Rich Nobleman, who possessed the greatest part of *Austria*, and was Father of this *Charles Martel*, afterwards created Prince of *France*.

He grew Famous in the conduct of Armies under *Dagobert*, *Chilperick* and *Theodorick* the second Kings of *France*. Under the last of which the *Sarazens* (who had been called out of *Africk* by *Julian* the Earl of the Vice-*Goths*, to revenge the Fact of King <sup>III</sup>*Rodrick* in abusing his Wife) about the Year 730, under *Abderama* their King, passed into *Aquitain*, and every where spoyled the Religious Houses; and out of hatred to the Christian Religion destroyed the Churches in *Gascoign*, *Angolism*, *Sauton*, and *Poictou*, Countries most Rich

and plentiful, and where by the Devotion of the Inhabitants the Churches were adorned and enriched with much Gold. These Sarazens were 400000 strong, and Charles Martel encamping beyond the River *Loyr*, near *Turone*, Fought them, and Slew of them 375000, losing but 1500 of his own Men. He Fought another Battle, with prosperous success against them, under the Conduct of *Athinus* their King.

He was relied upon for his assistance to the Apostolick See, as appears by several (b) Epistles writ to him by Pope Gregory the third, when he was in danger to be oppressed by *Luitprandus* and *Hilprand* Kings of Lombardy, wherein he calls him *Subregulus*, and at large recites what Tribulation, Danger, and consternation he was in; So that Tears flowed from his Eyes, night and Day, and applies

(b) *Binnius Tom. 3. fol. 467.*  
*Lacrymae die nocteque ab oculis nostris non deficiunt.*  
*Ep. 7.*

applies himself to this *Charles Martel* as to a refuge in time of his great distress.

In another Epistle (c) the (c) *ut cog-*  
same Pope tells him, that he *nesciat om-*  
*nes gentes*  
*tuum fidem*  
*Omnipotent God in the life to come* *parita-*  
*with the Prince of the Apostles,* *tem atque*  
*as he disposed himself for the de-* *quam babes*  
*fence of the Church of God, and* *erga princi-*  
*the Pope; and speedily engaged in* *Apô-*  
*it: So that all Nations might* *stolorum*  
*know his Faith, purity and Love,* *Petrum, &*  
*which he bore to St. Peter the* *nos, ejusq;*  
*peculiaris*  
*Prince of the Apostles, and the* *populum,*  
*Pope and the peculiar People by his* *zelando &*  
*Zeal in defence of them; for by* *defender-*  
*this he might obtain Immortal and* *ex hoc*  
*Eternal life.* *enim pot-*  
*ris immor-*  
*ta' em &*

In another (d) Epistle, the same Pope writes to *Boniface* *eternam*  
*Bishop of Mentz, that God by* *vitam ac-*  
*the endeavor of the said Bishop,* *quirere. 13.* *Ep. 6.*  
*and of Charles the Prince of the* *(d) Ibid.*  
*Franks, had been pleased to gather* *fol. 466.*  
*from the Power of the Pagans,* *Ep. 5.*  
*100000 Souls into the Bosom of*  
*the Church.* Yet

Yet for all this the same Boniface, as (e) Malmsbury Records it, saith, that he was eversor & the overthower of many Monasteries, and a converter of Ecclesiastical Mony to his own use.

(e) *Mona-  
steriorum  
multorum  
eversor &  
Ecclesiasti-  
carum pe-  
cuniarum  
in usus pro-  
prios com-  
mutator.*

*Epist. ad  
Ethelbal-  
dum Mer-  
ciorum  
Regem.*

(f) *Pau-  
lus Aemy-  
lius vita  
Chilperici  
3. p. 67.  
Ec.*

And Paulus Aemylius (f) saith, that the chief personages praised Martel as one that transcended the Glory of all Captains, and Emperors; but on the other side the Holy Men said, that tho' the splendor of his life was so great in the Eyes of the Vulgar, yet he was not so to be esteemed. For that he gave the Holy Right of Tithes to Military Men, and permitted his Soldiers to Plunder, and sweep away things profane, and Sacred, more than the Vice-Goths did; and that the Sees of Lyons and Vienna, for several years, were deprived of their Bishops; the one dying by Military injuries, had no Successor, and the other was compelled to retire into a Monastery,

nestery, and that to supply the necessities in the Wars with the Barbarous, he used the Gold of the Temples, and promised when Peace was restored, he would repay it manifold. But after he had obtained the richest and gloriousest Victories, he changed his promise and afflicted Holy Men, being mindful of old offences, that he expelled Eucherius Bishop of Orleance, and Robert Bishop of Rhemes, because he said they took part with Ramenfride his Enemy.

In an Ancient Chronicle (g) <sup>(2) Le Ro-</sup> of France it is said, that by the <sup>zier Histor-</sup> Counsel of the Bishops, the <sup>iel de</sup> Tithes <sup>France.</sup> of the Churches were given him to pay his Troops.

Dupleix, saith he, banished several Bishops from their Sees, and put Lay-men in them; the like is repeated by Nicholas Giles, and enlarged by (h) Belleforest, <sup>(b) Perle conseil des</sup> who saith, that by the Council of Princes, the Princes, he gave certain <sup>donne à</sup> baills au- Titbes

cunes des  
dîmes, que  
rénoyent  
les église  
à les Gens  
d' Armes.  
(i) Il re-  
compensa  
la Nobless  
de partir  
des dîmes  
du Clergis,  
&c.

Tithes which the Churches had, to  
bis Men at Arms. With these  
concurs du Tillet, and du Hail-  
lan. Dupleix (i) saith, that he  
recompensed his Nobility with  
part of the Tithes of the Clergy,  
with a promise of Restitution,  
but in this he saith the ingratia-  
tude of the Clergy [that con-  
demn this] is more to be blamed  
than the enterprize of Charles;  
for was it not good reason, saith  
he, that those, who, besides their  
cost and charge had so generously  
hazarded their Lives for the de-  
fence of the Church, should be re-  
warded with some small portion of  
the Revenue thereof?

(k) View  
of Civil  
and Eccle-  
siastical  
Laws I.  
c. 3. §. 2.

Sr. Thomas Ridley (k) hath a  
long Discourse on this Subject,  
charging all the violations done  
to the Church, to have risen  
from his Practice; and that  
from France the president was  
imitated by others, so that the  
example thereof passed the  
Alps into Italy, and mounted  
above

above the *Pyrenean* Hills into *Spain*, and within a short time Sailed over into *England*, in such sort, that even to this day sundry Monuments of it appear, where any Title of Immunity for payment of Tithes is challenged in any place, reaching beyond the *Lateran* Council; and tells out of the Legend (l) of *Eucherius* or some (m) Authors else, what you may find there; and in *Paulus Aemilius*, That *Eucherius* (n) Bishop of *Orleance*, being warned in a Vision, took *Fulrade* Bishop of St. *Dennis* to *Martels* Tomb, where he had but lately been Buried, and how they found only a Serpent in the Grave, otherwise empty, and no Foot-steps or marks of an human Body there, but all within black as if it had been burnt.

I know this Legend is questioned by *Baronius*; and Mr. *Sel-  
den*

(l) *Apud*  
*Servinum*  
Tom. I.  
fol. 10.  
(m) *Gratian*, c. 16.

q. I.  
(n) *Sepul-  
crum in-  
ane & nullis  
humani  
corporis  
vestigiis  
reliquisque  
apparuisse  
dicitur.*

*Intus vaste-  
tas, horror  
diraque  
species ac  
velut in-  
cendio  
atrum. Id.*

*Aemyl.  
vita Chil-  
peric.*

den faith *Eucherius* was Dead before *Charles Martel*, and will no ways allow Tithes to be then so settled. But I think it cannot be questioned what a

(o) Father *Learned* (o) Priest and Anti-  
*Simons* quary observes, that when Bar-  
*History of* barous Kings became Masters  
*the Ori-* of a part of the Roman Empire,  
*ginal and* the great want that Princes  
*progress* were engaged in, was the cause  
*of Eccle-* that so great parts of the Re-  
*sastical* venues of the Church fell into  
*Revenues,* the hands of Lay-men, and that  
*p. 40. 41.* they made contracts of Alienation  
*Infeoda-* about them, as about other possessions, and those contracts past for lawful when they  
*tions.* were made in the usual Form.

I had composed a large Collection of the Infeodations of Church-lands, whereby for small Rents and Services, great portions of such Lands were given in Fee from Bishops, Abbots and Priors, to Knights or other Secular persons to answer the

the Services due to the Prince from the Bishops, &c. but you may find them in Mr. *Selden* History of Tithes. *Sect.* 113. 117. and other places.

By custom also Lay-men held <sup>Cust-</sup> Tithes, and other Religious oms. Lands, paying either no Tithe to Parochial Churches, or ver-  
ry little, for which you may consult the same Mr. *Selden*, *pa. 181. 186, 187.*

There were also Arbitrary Arbitra-  
Consecrations, whereby the ry Con-  
Patron gave sometimes a third, <sup>secrati-</sup>  
half, or two thirds to the  
Church; reserving the rest to  
himself and his Heirs, for which  
you may peruse *Linwood*.

Also Modus of Tithes was another Infringement of the Canons, for which see Mr. *Selden, pa. 288.*

Exemptions likewise were Exemp-  
in use, granted to certain Re-  
ligious, which was contrary to  
the Ancient Canons of paying  
Tithes

*tit. de locat. & condit. clericis verbo portione.*  
Modus.

Tithes to the Baptismal Church, and was restrained by Pope *Hadrian* the 4th. to the Cistertians, Templars, and Hospitalers, or by compositions the Church-Revenues were Decreed. For which you may consult Mr. *Selden* p. 408.

I purposely pass these by, tho' they be so many several instances, that the Canons did not universally bind against all Alienations, lest I should swell this Treatise too big.

#### SECT. IV.

#### *Several Instances of particular Alienations of Church-lands more Modern in England.*

I Shall now descend to latter evidence of Alienations of Church-lands, transferring their Revenues to the endowment of Colleges, or other Chari-

Charitable Uses, or encreasing the Exchequer of Princes, and suppressions of Orders, even by the Bulls of Popes long before the Reformation.

Pope Clement the (a) 5<sup>th</sup>. by his Bull dated at Poictou the 10<sup>th</sup>. of the Kalends of December 3<sup>o</sup>. *Pontificatus, Anno. 1307.* Ordered the seizing of the Knights Templars here, in one night, according to the example of the French King, and gave the Knights Custody of their Lands and Goods to King Edward 2<sup>d</sup>. till further order from the Apostolic See. In this Bull the King is required, (b) with the Council of his wise Secretaries, so prudently, so cautiously, and so secretly by good Men, of whom there may be no suspicion of imbezling their Goods, in one day, to cause to be seized all and singular the Templars in his Kingdom, and all their Goods movable and immoveable, and to keep their

(a) *Ex Archivis Scaccarii Ex Autographis.*

The suppression of the Knights Templars.

(b) *sic prudenter sic cause sic secretariorum tuorum consilio studiis ordinare quod omnes & singulos Templariorum Regni tui & co-*

rum bona  
mobilia &  
immobilia  
— capi  
facias vno  
die — per-  
sonas eorum  
in locis  
tuis sub  
fida custo-  
dia deli-  
nere.

(c) concil  
Viennense.

(d) Ad pro-  
videntem  
Christi Vi-  
carii, prae-  
sidentis in  
specula  
Apostolicæ  
dignitatis,  
circum-  
spectionem  
periinet,  
&c.

Persons in safe places, in  
Faithful Custody, and commit the  
custody of their Goods, Movable  
and Immovable to certain good  
persons, of whom it is not likely,  
that in this or the like matters  
they will use any deceit, and all this  
to be done till it be otherwise or-  
dered by the Pope, &c.

This (c) General Council  
of Vienna, was Celebrated  
Anno Domini, 1311. Under  
Pope Clement the 5th. In the  
Sentence of the Pope I observe  
these expressions, (d) It belongs  
to the provident circumspection  
of Christ's Vicar, presiding in  
the Watch-Tower of Apostolic  
Dignity, &c. After reciting  
how the Order of the Knights  
Templars had been Instituted  
and the Crimes of the present  
Knights, he saith, not without  
bitterness of Heart and griefs,  
the Holy Council approving it;  
not by way of definitive Sentence,  
because he could not do that by  
Law

Law according to Inquisitions and Process, but by way of Provision or Apostolical Ordination (e) with (e) Irrefragable and per-  
petually to be of force, he bath (e) Irrefraga-  
-gabili & perpetua  
-valitura  
-sancivi-  
-mus sancti-  
-one.

Decreed the said Order to be prohibited, perpetually suppressing it. Strictly forbidding any for the future to enter into the said Order, or receive the Habit, or to repute himself a Templar.

And by Apostolic Authority hath appointed (f) all the (f) Uni-  
Goods of the foresaid Order to be versae eti. in bona ordi-  
referred to the Ordination and nū præli-  
disposition of the Apostolic See. bati Aposto-  
-līca  
-sediis Ordin-  
-ationi & dispositioni Autoritatis Apostolica duximus re-  
-ferenda.

Concerning this matter (g) (g) Chron.  
Trithemius the Abbot Writes His. Far-  
thus, the Order of Templars gienſt.  
which had stood almost 182  
Years, was condemned by  
Pope Clement, and in one day  
abolished through the whole

World at the Instance of *Philip King of France*, by whose promotion the Pope was Elected  
---- The Templars, saith he, were *very Rich*, whose Possessions that the King might acquire to himself, he accused them of *Heresy*, and proscribed them to be totally extinguished as many thought.

(b) *Autographis in Archivis Scaccarii.*  
The Popes Bull to confer the Templars Lands upon the Hospitalers.

The Templars were thus suppressed, and four Years after, the same Pope (b) on the 17th. of the Kalends of June, 7 *Pontificatus*, directs three Bulls, one to the King, another to the Arch-bishops, Bishops, &c. and a third to the Nobility, Earls and Barons of *England*, the purport of which Bulls was, that having had consultation whether it were better for the Professors of the Orthodox Faith in *Hierusalem*, and for the relief of the *Holy-land*, to give the Goods of the Templars to the Order of the Hospitalers

of St. John of *Jerusalem*, or to unite them to an Order to be Created anew, as some affirmed it to be more profitable; the business was debated in the Council at *Vienna*, and the Pope grants them to the Hospitalers, the Holy Council approving it, and so hath thought fit to grant, apply and unite their Goods to the said Hospitalers, excepting, till further order; those within the Kingdoms of *Castile*, *Arragon*, *Portugal*, and *Majorca*, being without the Kingdom of *France*.

So the Pope intreats and persuades them to deliver to the Master and Brethren, or Priors, and Praeceptors of the said Hospitalers, and their Proctors, all the Goods of the said Templars, entirely, and peaceably, (i) and that they would in the premises shew themselves ready and prompt whereby besides the præmium of Eternal reward, which they shold

(i) sic igitur in præmissis vos promptos & paratos exhibeatis quod præter

retributio-  
nis aterni  
præmium  
quod inde  
merebimini  
thereby Merit, an Accumulation of  
human praise might be encreased  
to them.

vobis laudis humanæ cumulus augeatur.

Having thus considered what the Pope did about the Templars, I shall shew you what the Parliament here did.

After reciting, that the Military Order of Templars ceased, and was dissolved, &c. Great Conference was had before the King, in presence of the Prelates, Earls, Barons, &c. whether the King and Lords of the Fees, or others, which held those Lands which were the Templars, might retain them by the Law of the Realm, and with safe Conscience. Whereupon the greater part of the Kings Council, as well the Justices, as other Lay persons being Assembled together; the said Justices affirmed precisely, that the King and other Lords of the Fees, might well and lawfully

Statutum  
de terris  
Templario-  
rum 17  
Ed. 2.

Lawfully, by the Laws of the Realm, retain the foresaid Lands as their Escheats, in regard of the ceasing and dissolution of the Order aforesaid.

But because the Lands, &c. were given to the Brethren of the said Order, for the defence of Christians and the Holy Land against Pagans and Saracens, and other Enemies of Christ and Christians, and the Universal Holy Church, and Canonized to the Augmentation of the Honor of God and liberal Alms-giving --- It is agreed, ordained, and established for Law to continue for ever; That neither the King, nor any other Lords of the Fees aforesaid, nor any other person, hath Title or Right to retain the said Lands, &c. Notwithstanding any Law or Custom of the Realm of England.

Wherefore our Lord the King, by the mutual assent of the Earls, Barons and Noblemen aforesaid,

of his Regal Authority, in the same Parliament, hath assigned and determined to deliver all the foresaid Lands, &c. To the Order of the Brethren of the Hospitalers of St. John of Jerusalem.

In which A&t we may note, that it was the Opinion of the Justices, that they were Escheated to the Lords of the Fee, and that they were only Transferred to the Hospitalers, on account that they might perform the same service as the Templars had done.

Obiecti-  
on.

It is probable you will ask me what I bring this relation for, since here is no Alienation of Church Revenues, but only a suppressing of one Order for the great Crimes the persons were found guilty of, as is recited in the first Bull, and sequestring their Lands and Goods for some years, and then entirely giving them to

ano-

another Order then in being.

But if you consider the matter aright, you will find more ed. in it; for the King and the Nobility, having got the Lands and Goods thus in their Possession, made no such Restitution as you think of. For <sup>(k)</sup> Ed. 2. <sup>(k)</sup> Dugdale's <sup>origines</sup> <sup>Furi-</sup> gave the Inner and Midle Temple (the very chief House of <sup>tit. Tem-</sup> their Order in *England*) <sup>to</sup> <sup>ple.</sup> *Thomas Earl of Lancaster* who forfeiting it shortly after, it was granted to *Adomar de Valence*, Earl of *Pembrook*, and after to *Hugh le Despencer* for life, which *Hugh* being attainted in E. 3. the Right thereof given to the Temple, devolved to the Crown, and then the King restored it to the Peers. Hospitalers.

I might instance in many other places; but I shall only do it in one, *viz. Temple-newson*, given in *Yorkshire*, the account of which among my Collections I find thus: (1) Inquisition being

Temple-  
newson  
given  
to the  
Lord  
Darcy.

(1) *Esc. 21.*  
*E. 3. n. 54.*

ing taken after the Death of *John Lord Darcy*, called *le Pere*, it is thus Recorded, that the Manor of *Temple-newsom*, some time was in the Possession of the Templars, and after the depositing of them, the King seized it into his hands, and made a composition with the Brethren Hospitalers and gave it to *Mary St. Paul*, Countess of *Pembrook*, for Life, the reversion to *John Darcy* and his Heirs.

(m) *Cart.*

18. *E. 3.*

*M. 1.*

Besides this in the 18. (m) of *E. 3.* this *John Darcy le Pere* had free *Warren* granted him in *Temple-newsom* and *Temple-Hyrst*, *Com. Ebor.* and *Torksay Com. Lanc.* and *Ekington Com. Derby* and *Kirkly Com. Not.* all which, unless the two last, certainly belonged to the Knights Templars: And I have seen sufficient evidence, that *Temple-newsom* at least, continued possessed by the Family till

till it was forfeited by the Attainder of *Thomas Lord Darcy* towards the later end of *H. 8ths.* time:

Surely you must yield, that Alienations and Compositions for Religious Lands, have been reputed valid in former Ages when the Canons of the Church and the Popes Authority were no ways questioned by the extruded.

A part of *Lincolns-Inn* is owned (n) to have appertain-  
ed to the *Dominicans*, and by  
them Alienated to *Henry Lacy*  
Earl of *Lincoln*; and *Grays-Inn*,  
was part of an Ancient Preben-  
dary of the Cathedral of *St. Pauls*.

So that we find the very Houses, which are the Nurseries, and Academies of the long Robe, and where we may justly expect greatest care would be taken to be secure in their right, have belonged to Reli-

(n) Bucks  
univer. p.  
1072.

Part of  
*Lincolns-  
Inn* and  
*Grays-  
Inn*, for-  
merly  
Religi-  
ous  
Lands.

Religious Societies, or the Dignitaries of the greatest Cathedral in *England*.

To descend nearer to our times, I have seen the Bull of (o) Pope Clement the 7th. dated the 4th. of the Nones of November, 5 carii. *Pontificatus, Anno 1528. 20 of H. 8.* where he gives Cardinal *Wolsey* a Power to Dissolve, and Suppress such Monasteries as maintained but six, four or three Monks, to the value of 8000 Ducats of Gold of yearly Rent, and to transfer all their Possessions and Movable Goods toward the encrease of the Revenues of the Kings Collegiate Church at *Windsor Castle*, begun by *E. 4th* his Grand-father by the Mothers side, and the College at *Cambridge* built by *H. the 6th.* Grand-father to the same King by the Fathers side.

In this Bull are the fullest recitals of the Popes dispensing Power

(o) Ex  
Autogra-  
pho in Ar-  
cbivissac-  
carii.  
Dissolu-  
tion of  
several  
Mona-  
steries  
to en-  
dow the  
College  
of Win-  
sor  
Castle  
and  
Kings  
College  
Cam-  
bridge.

Power, that I have yet met with, therefore I think it fit, being no where that I know of Printed, to give you the words, that you may at once see how far the Popes Power extends in dispensing with the Canons: The words are,

*Non obstantibus voluntate nostrâ predictâ, ac aliis Apostoli-  
cis, nec non bona memoria dispensa-  
tio Othonis & Ottobonis olim in dicto sing-  
ulare Regno Apostolice sedis legatorum, with all  
ac in Provincialibus & Synodali-  
bus Conciliis Editis, Generalibus Canons  
vel Specialibus Constitutionibus, Coun-  
& Ordinationibus ac Statutis, cils, &c.  
& Consuetudinibus Monasterio-  
rum, & Ordinum quorum Mo- those  
nasteria ipsa fuerint Juramento, Abbies,  
confirmatione Apostolica, vel &c.  
quavis firmitate alia roborata;  
Privilegiis quoque & Indultis ac  
Literis Apostolicis, etiam in for-  
ma Brevis, Monasteriis & Or-  
dinibus predictis, sub quibus-  
cumque tenoribus & formis, etiam  
per*

per modum Statuti & Ordinationis perpetuae, & cum quibusvis etiam derogatoriorum derogatoriis fortioribus, & efficacioribus & Insolitis clausulis, ac Irritantibus, & aliis decretis, etiam motu proprio, & ex certa nostra scientia, ac de Apostolice potestatis plenitudine, etiam per nos & sedem eandem etiam iteratis vicibus concessis, confirmatis, & innovatis, etiam si in illis caveretur expresse, quod illis, etiam per quascunque literas Apostolicas nullatenus derogari possit, nisi in literis per quas illis derogare videretur, illorum omnium Tenores, de verbo ad verbum insererentur, & expresse apparent; Romanum Pontificem illis derogare voluisse, & causa urgens, & sufficiens exprimeretur, & aliis certis modis & formis observatis, quibus omnibus illorum Tenores, ac si de verbo ad verbum inseritis & forma in illis tradita observata foret, presentibus pro expressis habentes. Illis alias in suo robore

robore permanuris, bac vice dun-  
taxat specialiter & expresse, ex  
certa nostra scientia, & potesta-  
tis plenitudine derogamus, ac  
etiam quibuscumque defunctorum  
Testamentis, ultima voluntate,  
Ordinatione, & quod dispositioni-  
bus quacunque Auctoritate con-  
firmatis corroboratis & consolidatis,  
ac quibuscumque pœnis & censuris  
Ecclesiasticis Communis, super  
quorum omnium Testamentorum ul-  
timam voluntatem, Ordinationem  
& dispositionem, ac omnia & sin-  
gula, ac illorum tenores etiam pre-  
sentibus pro expressis, & recitatis  
& insertis habentes. Immuta-  
tiones alterationes & in vestrorum  
collegiorum prædictorum conver-  
sionem & translationem specialiter  
& expresse, in eventum suppres-  
sionis, & applicationis per eandem  
circumspectionem tuam faciendo,  
licentiam & potestatem præ-  
dictam dispensamus, ac speciali-  
ter, quacunque allegatione de non  
expresso valore fructuum bonorum

Monasteri-

*Monasteriorum hujusmodi literis nostris ; praetextu alicujus constitutionis inde editæ, curiæ nostræ stili, aut alias requisitio & inferendo contrariis quibuscumque.*

The Constitutions of *Otho* and *Othobon*, that are here dispensed with, I suppose are those, *viz.* (*p*) of *Otho*, that no Goodsshall be taken out of the Houses, Manors, or Granges, belonging to Bishops, or the Religious without their consents, and that of *Othobon*

(*p*) *Constituções Othonis*  
tit. 12.14.

(*q*) *Constit. Othobonis* Tit. 11.13,21, 22. (*q*) forbidding Bishops to confirm, or assign, by appropriation, any Church in his Diocese, to another Bishops Monastery, or Priory, unless he to whom the Bishop would appropriate it, were so poor, or other lawful cause were, that the Appropriation might not appear so much contrary to Laws, as agreeable to Piety.

In the *Archives* (r) of the Exchequer there are the Instructions how to proceed to obtain this suppression of these Monasteries, which were on the Kings part to supplicate the Pope for a Commission to be granted to Cardinal *Wolsey* and Cardinal *Campegius* Legates *de Latere*, then the Pope to grant by his Bull to the Legat or Legates a Faculty, then a Commission of Enquiry what Monasteries were fit to be suppressed, and then the Legat's executing his Power, and the Pope's Confirmation.

In the same (s) Archives (s) *Ibidem* of the Exchequer, are to be found, the Bull of Pope *Clement* the 7th. the day before the Kalends of June, 5 *Pontificatus*, to Cardinal *Wolsey*, for the suppressing of several Religious Houses for the building, and endowing of the Cardinal College of Oxford,

Wolseys  
College  
at Ox-  
ford and  
Ipswich,  
whereof  
the  
yearly  
Rent  
was,  
19582.

(t) *Ibidem.*

now called *Christ-Church*, as likewise (t) that of the Nones of *February*, 6 *Pontificatus*, of the same Pope, and many other Bulls, not only for that College, but for his Cardinal College at *Ipswich*, where he was born; but all our Historians relating the matter so particularly, I shall refer you to them.

Only give me leave to note one thing out of the Instructions given by the same Cardinal to his Chaplains and Counsellors, as they are Stiled, Sir *Robert Carter* Steward of his House, Mr. *Lawrence Stubbs* his Almoner, and Sir *Nicholas Towns*; about the building of his Cardinal College of *Oxford*, that for enlarging the College, the Parish Church of St. *Nicholas* was necessarily to be pulled down, and taken away, wherefore, by his Legantine Power, he Authorizeth them to cause it

Instructions  
for de-  
molish-  
ing a  
Church  
for buil-  
ding the  
Cardi-  
nal Col-  
lege at  
*Oxford.*

it to be done, and to Translate and annex the Parishioners of the same Church of St. *Nicholas*, to the Parish of St. *Aldate*\* being next adjoyning, and to compound for a part of the Church-yard of St. *Fridiswold*, belonging to the Monastery of that Name.

This leads me to another remark I find in the Survey of (u) *Bridlington Abby* in *Yorkshire*, upon it's dissolution where it is worded thus. Item, *on the South-side of the said Monastery, is a Bake-house and Brew-house, which by report of old Men was sometimes a Nunnery; by sight, the Bake-house was the Body of the Church, the Roof whereof is covered with Slate, and the Isle with Lead, the Brew-house is where the Quire seemed to be, and is covered with Lead.*

To this let me add what I have from the relation of a Reverend person, that hath

\* Now St. *Aldate* near the great Gate of *christ-church.*

(u) *Ibidem.*  
At *Bridlington* a Church converted into a Bake-house and Brew-house.

St. Edmunds  
Church  
at *Rome*  
pulled  
down  
for the  
building  
a pri-  
vate  
house.

lived long upon the place ; that about 20 years since, a Church in *Rome*, belonging to the English College there, and Dedicated to St. Edmund the Martyr, was pulled down, and made a dwelling House, and the obligation of Divine Service, was transferred to St. Thomas Church.

By all which it appears, that not only Religious Lands may be Alienated, but the very Churches themselves, Consecrated in a special manner to the service of God, (even in the Church Communion, and City of *Rome*,) may be demolished and converted to profane uses.

## S E C T. V.

*Instances of Alienations of  
Church Lands in Foreign  
Countries in the Roman Ca-  
tholic Communion.*

If we take a toure into other Countries, we shall find the like Alienations of Church Lands, suppressions of Monasteries, or their being converted into more secular uses than they were by the first Institution designed.

In the Year, 1563. (a) *Pius* the 4th. being Pope, and *Charles* the 9th. King of *France*. The Queen Regent of *France* sent Letters to *Rome*, and *Trent*, in the end of *May*, that 'consultation had been had how 'to pay the Debts of the Crown, 'that a Decree had passed for 'Alienating to the value of

(a) *Pietro Soavo Po-  
lano Hist.  
of the  
Council  
of Trent,  
fol. 666.*

Assurance of Abby-Lands.  
Aliena-  
tion of  
Church  
livings  
in *France*  
1563.

‘ 100000 Crowns of Ecclesiasti-  
‘ cal Immoveable Goods, and  
‘ it was confirmed by the Kings  
‘ Edict and Sentence of the Par-  
‘ liament. The French Am-  
‘ bassador was Ordered to move  
‘ his Holiness to give his con-  
‘ sent, alledging the exhausture  
‘ of the Exchequer by the late  
‘ War, that he designed to put  
‘ his affairs in Order, that he  
‘ might begin, as his purpose e-  
‘ ver was since the making of the  
‘ peace, to reunite all in the King-  
‘ dom to the Catholic Religion;  
‘ and that he might be abler to  
‘ force whosoever should oppose  
‘ him, he meant to impose a Sub-  
‘ sidy, and cause the Clergy to  
‘ contribute their parts to it also;  
‘ whereto the Church was so  
‘ much more bound than others,  
‘ by how much their interests  
‘ were more in question. That  
‘ all being considered, nothing  
‘ was found to be more easie than  
‘ to supply the necessity with  
the

‘the Alienation of some few Ecclesiastical Revenues, whereto he desired the consent of his Holiness.

‘The Pope answered, that the demand was painted forth with a fair pretence of defending the Church, but it was the only way to ruin it; for the avoiding wherof his secret way was not to consent to it; (b) and he was of opinion, that the French would not proceed to the execution of it without him, and he thought without his consent none would adventure Mony upon them, because a time might come, that the Ecclesiastics would resume their Rents, and not restore the price; and he propos'd the business to the Consistory, and resolved not to consent, but by divers excuses to shew, it was impossible to obtain that demand at his hands.

(b) *Idem.*  
P. 667.

(c) ' The French having con-  
sidered the Popes Answer, re-  
solved to Treat no more with  
the Pope for his favor in the  
Alienation, but to execute the  
Kings Edict approved in Par-  
liament without any consent  
of his Holiness. This being  
suddenly performed, few Buy-  
ers could be found, which was  
a hindrance to the King, and no  
favor to the Clergy ; for the  
Sale was made at low Rates,  
so that there was but Two Mil-  
lions, and a half of Franks rais-  
ed, small in regard of the things  
Alienated, being but Twelve  
for a Hundred, whereas it had  
been a small price, if they had  
given a Hundred for Four. A-  
mongst the things sold, the Ju-  
risdiction which the Arch-  
bishop of *Lyons* held until that  
time over the City, was sold  
at the outcry for 30000 Franks,  
but the Bishop complained so  
much, that in supplement of  
the

the price, he had given unto him 400 Crowns yearly.

I know not whether ever any Pope confirmed this; however it is apparent, that if the Pope by Bull had confirmed it, none would have scrupled the Legality of the Title of a Purchaser. But this is (d) most certain, that those Alienations continue to this day, only the Religious have liberty to redeem them, paying the Money payed for them, and the charges for any improvement, as I have it from one who lately redeemed such an Alienation from the Purchaser.

(d) *Ex re-latione Re-verendi Superioris Ordinis St. Benedict.*

Pope *Alexander the 7th.* by his (e) Bull dated 28 April, 1656. 2°. *Pontificatus*, suppressed the Order of the *Fratrum Cruciferorum*, or Cross-bearing Brethren.

(e) *Bulla-rium Magnum impressum Lugdini. vol. ult. fol. 220.*

The Preamble runs thus, *We thinking it Our Duty with all Study and Industry, continu-*  
*ally*

The ally to cultivate the Vinyard of suppression of 4 the Lord, which is his Church by Orders by the Pope. the Divine Will committed to Our care, that the Vines of Religious Orders providently planted in it, which being destitute of the Primigenious vigor of Regular observance have degenerated into barren wild Vines, according to the Example of the good Husband-man, or Father of the Family, We must pluck out of the Vinyard as by mature and fore-thought deliberation, We see it, in the same Lord, to be healthfully expedient.

‘Therefore when long since it  
 ‘is found, that of the Order cal-  
 ‘led the *Fratres Cruciferi*,  
 ‘there remains but four Mona-  
 ‘steries, which had in the  
 ‘whole Order Twenty five,  
 ‘Twenty one of them being  
 ‘suppressed by Pope *Innocent*  
 ‘the 10th. our Predecessor of  
 ‘happy memory, whose Bre-  
 ‘thren are reduced now to a  
 ‘few

few, and have totally deviated  
from the Primitive Institution,  
and is in the Church of God  
wholly unprofitable, and there  
is no hope that it shall be re-  
duced to bring forth good  
fruit.

Therefore of our proper motion  
and certain knowledge and ma-  
ture deliberation by the fulness of  
Apostolic Power, by the Tenor  
of these presents we for ever  
extinguish, suppress, and abolish  
the said Order, with all it's Digni-  
ties, Offices, and Ministries, and  
all it's Conventualship, Title,  
Essence and Denomination.

And we do reserve all and whole  
the Goods, Movable and Im-  
movable; as well Sacred as Pro-  
fane, their Convents, Houses,  
Vinyards, Farms, Canons, Re-  
sponsions, Fruits, Entries and  
Rights whatsoever, wherever  
they be, according to the disposition  
of us, and the Apostolic See, to  
the Uses and Pious works, to be  
convert-

converted by those, to whom they are committed by us and the said See.

Then follows a *Non obstante* against all things, that might Invalidate this and all the expressions that may confirm it, which are too tedious to be here Inserted.

Then follows a Bull of the same Pope, dated the same day, for suppressing the Congregations of the Canons (f) Regulars of the Holy Spirit at *Venice*, Styled *Congregatio Canonicorum Regularium Sancti Spiritus Venetiarum*.

(f) *Bullario praedicto* fol. 221. 222.

(g) *Eodem Bullario* fol. 467.

(g) There is also another Bull, by *Clement* the 9<sup>th</sup>. for the suppression and extinction of the Congregations of the Canons of St. *Gregory* in *Alga* at *Venice*, and the Brethren Jesuits of Saint *Jerom* in *Fesulis*, Styled *Congregationem Canonicorum St. Gregorii in Alga Venetiarum ac fratrum Jesuitarum*

*tarum St. Hieronymi in Fesu-  
lis.*

How the Revenues of the two first were disposed of I know not, but the last (and I believe so of the former) were given to the State of *Venice*, for defraying the charge of the defence of *Candy*; and the Senate sold them, and the Buyers are in no danger of Resumption.

In the like manner Cardinal *Ursini*, Protector of *Poland*, hath of late Interceded with the Pope, for dissolving of several Religious Houses in that Kingdom, to supply the Treasury in the Important War that Kingdom sustains against the Turks, and I doubt not but it is, or will be effected.

To return to *France*, the Famous Abby called *Burgh de Dieu*, (which with the appurtenances is valued at 20000*l.*)

The Abby of *Burgh de Dieu* alienated.

year-

Two  
thirds  
of the  
Abby of  
St. De-  
nis Ali-  
enated.

(b) Lord  
Castle-  
maine Re-  
ply, p.  
219.

Aliena-  
tions in  
Germa-  
ny.

yearly Rent) is Possessed by the Prince of *Conde*, and it is little more than two years since, that two thirds of the Rich Abby of *St. Denis* in *France* hath been given for ever by the Pope, for the Education of Young Gentlewomen, the King having sollicited the Alienation, and caused it to be confirmed by the Arch-bishop and Parliament of *Paris*.

At *Liege* in (b) *Germany* the Prince enjoys the Cloyster, Garden and Appendices belonging to the Nuns there, by the Popes Bull, and all Catholic Divines and Lawyers are satisfied.

In *Germany*, as well as in other places, it hath been long Practized, that such a portion of Religious Lands as have been employed for the Table of the Arch-bishops, Bishops, Abbots, or Priors, have been Converted to Secular Pensions.

In

In General we may observe, that as the Statute of Mortmain here, was made to restrain Peoples too Prodigal giving to the Church; so where some Church-mens Revenues are thought too great, and some Merit was thought fit to be rewarded, *Commendams* and Pensions have been thought to be dispensed with.

By these, and multitudes of other instances I might produce (if the cause required) you may easily Judge, that the Canons of Councils, the Decretals of Popes, and other Constitutions Ecclesiastical, prohibiting Alienation of Church Lands, have been Infringed sometimes by Secular Princes without, and sometimes with the Popes Dispensation in all Ages.

## S E C T. VI.

*Concerning the Alienations of  
Church-lands in Germany,  
and the establishment of a  
Tolleration of Religion  
there, by the Treaties of  
Munster and Osnaburgh.*

Objection, that the dis-  
seizing of the Religious in  
England was ver-  
ry dif-  
ferent from that in other  
places.

**I** Believe you had considered the force of these particulars (of which you could not be ignorant) therefore you tell me how different our case is from any other Alienation of Church-lands, since in all the foregoing Examples, the Sacred Patrimony was either commuted to some other Charitable use, or employed for the support of Armies, for defence of the Prince, or his Dominions, or of Christians against Pagans or Turks.

But

But here was a total suppression and Abolition of Religious Orders, under pretext that they had degenerated into Sloth, Vice, and Superstition, and that their Lands being given to the Crown, would so Augment the Kings Revenue, as the Subjects, for the future, would be eased of Subsidies, and other Taxes; the King might erect new Bishopricks, and employ some of their Lands to better Religious Uses; which were the popular Arguments to obtain the Assent of the two Houses of Parliament to their Dissolution.

Yet for want of appointing how particularly these Lands should be applyed to such uses, and the absolute Investing them in the Crown, without Limitation of Uses, they were squandred away by piece-meal, and the Subjects very little eased

eaſed of any publick burthen.

You further add, that when you consider these things, and the Artifices used to obtain surrenders from the Convents of these Lands, and then make them pass for their voluntary Acts, and as such obtain their confirmation by Acts of Parliament, so that in no Kingdom or State, any such unprecedeted Innovation upon the Rights of the Church, or such a sweeping devastation of these Lands, so legally settled upon the Religious was ever known: You cannot conceive, but that if the Roman Catholic Religion can ever be Introduced here, those Lands will be claimed and in Justice ought to be restored; Since no defence can be made for so violent a possession of them.

In the proper place, when I come to consider the Act it self, I hope to give you satisfaction,  
that-

that tho' I grant all this, yet no Resumption can possibly be obtained.

But before I speak to this, I shall pass with you into the Empire, and own how the Churches there have lost their Lands, and that the condition of them in *Germany* is nearest akin to ours; and that there the Entrance upon the Church Revenues was by Violence, during a Civil War,

How  
the Re-  
ligious  
Lands  
in Ger-  
many  
were  
settled  
by the  
Treaty  
of Mun-  
ster.

by the Princes of the *Augustan* Confession, seized upon as out of the Hands of their Enemies; and that during the Treaties of (i) *Munster* and *Osnaburgh* the Restitution of these Lands being debated, *Fabius* the Popes Nuncio (afterwards Pope, by the Name of *Alexander the 7th.*) made his protestation against it, both it.

(i) *Treaty.*  
*Pacis, &c.*  
p. 140.

by the (k) Command of the Pope, by Virtue of his Character then, and the propensity of his own Will,

The  
Nuncio  
of the  
Pope  
protests  
against

(k) *Testa-  
tum facio  
me tum jus-  
su Ponui.  
sicu, ac*

muneris  
mibi de-  
mandauit  
Intuitu ,  
tum pro-  
prie Deo  
and entr'd his Protestation a-  
gainst it, Dated at Munster,  
October 26. 1648.  
dante voluntatis propensione, &c.

Also Pope Innocent the 10th.  
(l) *Ibid.* Published his (l) Bull the 26th.  
p. 148. of November following, in  
The 5°. *Pontificatus*, against both the  
Pope Treaty of (m) Osnaburgh con-  
demns cluded the 6th. of August,  
it by 1648. and that of Munster  
Bulls.  
(m) He the 24th. of October the same  
Prefaceth year, declaring both against  
the Bull the Possession of Ecclesiasti-  
thus. cal Goods by the Heretics, to  
Zelo Domus Det them and their Successors, and  
animum. the permission of the Heretics,  
nostrum assiduo. as he Stiles them, of the Au-  
commovent. gustan Confession, to have  
te, in eam free liberty of Exercising their  
principue Heresie in several places, and  
curam se- the Assignment of places to  
dulo in- the  
cumbimus.  
ut Ortho-  
doxa fidei Integritas, ac Ecclesiae Catolicae Dignitas &  
Auctoritas ubique sarta & testa conservetur.

to build Churches, and their enjoying of Publick Employments, Offices, and Participation of Arch-bishopricks Bishopricks, and other Ecclesiastical Benefices, Provostships, Baly-wicks, Comendams, Canon-ships, other Benefices, &c. Which at large may be Read in the Tracts Published at *Leyden*, 1651.

In Answer to these, I shall not undertake to justifie the matter of Fact, nor vindicate the divesting of the numerous Parish Priests of the Tythes belonging to them, and by their former appropriation to the several Religious Houses, upon their Dissolution given to the Crown ; which had then an opportunity of annexing them to their respective Parishes, which tho' they had been supplyed, while they were in the Hands of the Religious, by some of their Body, by the

Answer  
not vin-  
dicating  
the  
spoyl,  
especi-  
ally  
when  
the  
Tythes  
were  
not re-  
stored  
to Pa-  
rish  
Priests.

subtraction of the maintenance, were to be the worst of all other supplyed by the poor Vicars, yet were not at all considered:

But I shall in the following Sections endeavor to make it apparent, that Religious Lands are now possessed without any fear of Resumption, where no Confirmation of the Pope was ever obtained, as in *Germany*.

Therefore I shall here pass by the validity of Law (either Canon, Civil or Municipal) because when I come to the proper place, I hope to make it appear, that there was as much done by the Popes (both *Julius 3d.* and *Paulus the 4th.*) as was requisite to make the Title of every one, sufficiently secured, even by Canon Law.

Therefore I shall spend this Section in clearing two things: First in shewing the amicable  
com-

composure, that the Treatise of *Munster*, and *Osnaburgh* produced, betwixt the Roman Catholics, Lutherans and Calvinists; and thereby shew the grounds of those accords betwixt the Princes and Subjects of each perswasion in *Germany*, and so secondly Illustrate something more that account, the Author of the Book you sent me, hath layd down, and in that vindicate the Author, and shew that since the *German* Princes and Subjects enjoy the Religious Lands, without any scruple in Law or Conscience; we have much more reason to think our selves secure.

As to the settlements in *Germany*, it was a great Work, and cerning the Plenipotentiaries were persons of great knowledge in the Laws, and assisted by the Learnedest of that Age, to compose a matter of so great moment; so that we need not doubt, of *Munster* by the Treaty of *Osnaburgh*.

but that all possible care was taken to make it as binding as Law and Authority could contrive it. In which (n) Treaties Arch-bishopricks, Bishopricks, Abbies, &c. formerly in the hands of Roman Catholics, were settled upon *Lutheran* and *Calvinist* Princes and Lords, so I shall note some of the principal matters settled by the Instrument of Peace concluded at *Osnaburgh*.

(o) First the Transactions at *Passaw*, *Anno 1552*. And that called *Pax Religionis*, *Anno 1555*. And that *Anno 1556*. (which were in Queen *Marys* time) and those in the several Dyets in the Empire, are Confirmed, and what in any Controverted Articles in the present Transaction, by consent were established in Judgments, and other ways, shall be observed, (p) *not taking cognizance of the contradiction, or protestation*

(n) *Instrumentum pacis*

(p) *Non atteniam cuiusvis,*

testation of any Ecclesiastic, or *seu Ecclesiastici*,  
 Politic person, within or without the Empire, all which by *seu Poli- tici*  
 the force of this agreement are *Secularis, intra vel extra imperium con-*  
 declared void and null.

*traditione, vel Protestatione,*

Secondly, That Restitution <sup>§. 2.</sup> shall be made in the matters Ecclesiastical from the first of *January 1624.* So that the Cities named shall retain the Goods, Rights, and Exercise of their Religion, as they enjoyed them that Day and Year.

In (q) particular the City <sup>(q) Pa. 26:</sup> of *Augusta Vindeliciorum, Aus- Equali- burgh,* shall have seven Se- ty of nators of the Secret Council, Magi- whereof the two Presidents, strates or Alter- called *Staup-feger*; one shall native be a Catholic, the other of the Election *Augustan Confession*, and of them: the other five, three shall be Catholics, and two of the *Au- gustan Confession*; and the rest of the Senators called the *les- fer,*

ser, the Syndicks, Assessors, and City-Judges, and other Officers shall be equal in number of both Religions, and the three Mint-Masters, the first Year shall be two Catholics and one of the *Augustan* Confession, and the next Year two *Augustans* and one Catholic; and so of the Masters of the Ordinance being three; and all other Officers of the like Number, and where there is but one Officer for one or more Years, the Catholic and *Augustans* shall be Alternatively.

Pa. 27.  
Neither party to depress other.

(r) *Neutra* verò pars sua Religioni ad- barentium

potentia ad deprimendam alteram abutatur, &c.

That neither Party shall abuse the Power of those adhering to their Religion, to the depressing of the contrary, nor directly or indirectly shall encrease the number of the Presidents, Senators, &c. But if any do, it shall be void.

(f) In

(s) In the Cities of Dunkel (s) P. 28. spiile, Biberac, and Ravens-  
burg, there being two Consuls, one shall be a Catholic, and the other of the *Augustan* Confession; and so in all other Officers where the number is equal, and where there is but one Officer, it shall be exercised Alternatively.

(t) In the 3d. Section it is (t) P. 29. agreed. As to Ecclesiastic Ecclesi-  
Goods, whether they be Arch- astical  
bishopricks, Bishopricks, Goods  
Prelatures, Abbacies, Baly- to be  
wicks, Provost-ships, Com- posses-  
mendams, or free Secular foun- sed as in  
dations, &c. Whoever pos- Anno  
sessed them, whether Catho- 1624. pa. 30.  
lics or *Augustans*, the first of  
January 1624. they shall pos-  
sess them quietly, and undi-  
sturbedly (u) till by Gods Grace  
it shall be agreed about differences  
of Religion, and it shall be law-  
ful to neither Party to molest  
other, either in Judgment, or  
other-

(u) Usque  
dum de  
Religionis  
diffidiis  
per Dei  
Gratiam  
conventum  
fuerit.

otherwise, much less to cause disturbance or Impediment ; (v) and if it cannot be amicably agreed concerning differences in Religion, nevertheless this Convention shall be perpetual, and the Peace to endure for ever.

(w) Quod si de Religionis dissidii amicabiliter convenire non posse, nibilominus bac conventio perpetua sit & pax semper duratura.

(x) Excident illi suo jure, bonare item F. & māque illibatis.

P. 34.

If a Catholic Arch-bishop, Bishop, or Prelate, or of the *Augustan* Confession, or other Ecclesiastics, change their Religion, they (w) shall lose their Right, retaining their Honor and Fame, and shall lose the profits; and the Chapter, or to whom the Right appertains, shall choose another person of that Religion, to which by this Treaty the Benefice appertains, and leave to the Arch-bishop, Bishop, or Prelate, &c. departing, the profits received and consumed.

If a Catholic or *Augustan* State, have since the first of January

January, 1624. judicially or extrajudicially been dispossessed by Vertue of this Treaty, they shall be restored, &c.

In the 7th. Section, it is provided that the number of Chapters or Canons, which were of either Religion, the first of January, 1624. shall be continued; so that where any, of either number die, one of the same Religion shall be chosen; and if of either there be now a greater number, they shall continue for life, and after their Death one of the other Religion be chosen, till the number be adjusted as in, 1624.

To have  
the  
Chap-  
ters e-  
qual as  
to the  
p. 35.

(y) Whatever Monasteries, Colleges, Baly-wicks, Com-mendams, Churches, Foundations, Schools, Hosptials or other Ecclesiastical Goods, with their Rents, Rights, (by whatever name they are call'd) the Electors, Princes, States, &c.

The settle-  
ment of the Pos-  
sessions to be  
confor-  
mable to the  
Treaty

p. 36.

(z) Donec  
controver-  
sie Religi-  
onis anti-  
cabili par-  
tium com-  
positione  
uniuersali  
definiuntur.

No-  
thing to  
be valid  
that  
contra-  
dicts  
this  
Treaty:

All  
claims  
in Law  
to cease.

&c. Of the *Augustan* Confession were possessed of the first of *January 1624*. they shall possess them now, whether they retain them, or have restor'd them, (z) till the *Controversie of Religion by the Amicable Composition of all Parties* be determined, not attending the exceptions, whether before or after the *Treaty of Passaw*, or the Religious Peace, or any Interruption by Hostilities, or foregoing or after Treaties general or special, Decrees, Mandates, Rescripts, Suits, or causes of Suits, Reversals, Petitions, or any pretext or reason whatsoever, the only Foundation of this Treaty of Restitution and Observance, being from the first of *January 1624*. So that those of the *Augustan* Confession be restored into their former state, and be not by any means disturbed of their Possession, but be free from

from any Persecution of Law or Deed for ever, while the Controversies of Religion be compos'd.

The (a) like is agreed upon for the Catholics in relation to their Monasteries, so that they be not changed into other Orders than such as they had from the first, unless the Order be extinct, and then the Catholic Magistrates may chuse Religious out of any other Order used in *Germany* before the difference in Religion, and in whatever Foundations, Collegiat Churches, Monasteries, Hospitals, half Catholics, and half of the *Augustan* Confession promiscuously lived, that they should live in the same number as they were the first of *January, 1624.* and the publick exercise of Religion shall remain the same as at that time, and those that used the first Prayers at that time, should

(a) Pa.37.  
Provisi-  
on for  
Catho-  
lics.

should so continue them.

Pa. 41. In the 11th. Section it is None to provided in all places, that neither (b) Party disturb other in the exercise of their Religion, but that the Inhabitants live Peaceably and Friendly one with another, and have the free use of their Religion and Goods.

(b) Neu-  
trique par-

*tium alterum de Religionis suæ Exercitio Ecclesia riubus & ceremoniis deturbare fas sit.*

In the 12th. Section, that the Inhabitants of a Territory where the Lord of it is of another Religion, shall have liberty to remove, so (c) that none alienos endeavor to draw other subjects subditos to his Religion, or for that cause ad suum Religionem to receive them into defence and pertrahere protection.

(c) Nemo eâve in causâ in defensionem & protectionem suscipere, p. 42.

(d) Pa. 44. (d) Also the Subjects of either Religion which in Anno 1624.

1624. had neither publick nor Where  
 private exercise of their Reli- a differ-  
 gion in any time of the Year ent Re-  
 appointed, and those who after ligion  
 the Year published in (e) after- was not  
 times, possessed and embraced a 1624.  
 Religion different from the Lords Then  
 of the Territory, shall be patiently Liberty  
 Tolerated, and with a free Con- of Con-  
 science without disturbance, or science  
 Inquisition, shall exercise their to be  
 Religion in their own Houses granted  
 privately, and in the Neighbor- to the  
 hood, i.e. where their way of exercise  
 Worship is exercised, where and of it.  
 as often as they please, be present (e) Futuro  
 at the publick exercise of their tempore,  
 Religion, and shall send their diverjam a  
 Children to some Schools of their Territorii  
 Religion, or have private Ma- Domino  
 sters to instruct them; so that Religionem  
 Tolerentur, & conscientia liberâ domi devotioni sua sine  
 inquisitione aut Turbatione privatim vacare, page 45.  
 No Test here.

C

they

(f) In cæ- they, in other (f) things per-  
 teris offici- form their Offices to their Lords,  
 um suum, cum debito in due obsequiousness and subjecti-  
 obsequio obsequio, and give no occasion to distur-  
 & subjecti- bances, and that no subject of  
 one adim- pleant. either Religion for the cause of

(g) Nul- Religion (g) be despised, or be  
 libi ob Religionem secluded from their Manufactures,  
 despicatu*i* Merchandise, or the Community  
 habean*i* of their Companies, their Inhe-  
 nec à mer- ritances, Legacies, Hospitals,  
 catorum, opificum, places for Lazar's, Alms or o-  
 aut Tribu- ther Rights or Commerce, much  
 um com- less from burying in Church-  
 munione yards, or the Honor of Sepul-  
 bæredita- tibus, Le- ture.  
 gatis, &c.

multo mi-

nus publicis cæmiteriis honoreve Sepulturæ arceantur. p.45.

Free- As to the Subject that nei-  
 dom to ther had publick or private  
 those exercise of his Religion the  
 that Year 1624. or that after the  
 have not freedom published Year changed his  
 of pub-  
 lic exercise of their Religion to remove, and  
 yet look after their effects.

Religion

Religion, and of his own accord left the Country, or by the Lord of the Territory was Banished, It (h) shall be free (b) Libre-  
for him, either retaining his rum ei sit  
Goods, or selling them, to depart, and to manage those he aut retentis  
retains by his Servants, and so alienatis  
often as there is occasion to return discedere,  
freely, without any Pass, to look retenta per  
after them, or pursue his Law- ministros  
suits. administrare, & qua-  
ties ratio  
id postulat,  
ad res suas  
inspicien-

das, vel persequendas lites, aut debita-exigenda, libere  
& sine literis commeatas adire, pa. 52.

In the 17th. Section: It is All pub-  
agreed, that the Magistrates of lic im-  
either Religion (i) Severely pugning  
and Rigorously prohibit all pub- of the  
lick Preaching, Teaching, Dis- Treaties  
puting, Writing or Consulting to forbid-  
Impugn the Treaty of Passaw or den.  
the Religious Peace, and privat- (i) Severe  
ly shall neither Impugn nor call & rigorose  
into dispute the Treaty, or deduce probibent  
assertions to the contrary, and ne quis-  
quam pub-  
licè priva-  
timue con-

cionando, what ever hath been Printed,  
 docendo, Divulged or Published to the con-  
 disputando, trary, shall be void; and what  
 consulendo, doubts soever shall arise in the  
 banc Trans-  
 actionem Dyets, or other Imperial Con-  
 Impugnet, ventions, shall be amicably trans-  
 dubiam fa- acted by the Nobles of either Re-  
 ciat, aut ligion.  
 assertiones  
 contrarias  
 inde deducere conetur.

Pa. 53. In the 18th. Section : In  
 In the the Conventions of the Depu-  
 Conven- ties Ordinary of the Empire,  
 tions the Nobility of either Religion  
 the De- shall be equal and in extraordi-  
 puties of the nary Commissions concerning  
 Princes the Affairs of the Empire; if  
 of either the matter be betwixt persons  
 Religion of the *Augustan* Confession,  
 on to be they only addicted to that Re-  
 equal. ligion shall be deputed, and so  
 of the Catholics; and if it be  
 betwixt Catholics and *Aug-  
 gustans*, then the Commission-  
 ers to be equal.

In the 19th. Section : It is  
 ordered that in causes of Re-  
 ligion

ligion, and in all other things, where the State was divided in the points of Religion, all differences and suits should be ended by Amicable Composition, (k) and not by plurality of <sup>(k) Non</sup> <sub>attenta</sub> <sub>votorum</sub> <sub>pluralitate,</sub> Vote.

I might Transcribe the whole Treaty with some Advantage to the design of composing Mens minds not to apprehend the danger of Resumption, and to shew how the Germans have accommodated Matters, and live Amicably in the several professions of their Religion, with great advantage as to Peace and Concord, without Tests and Persecution for Religion. But I dare not lengthen this Letter too much, and so must refer you to the Treaty it self.

As to the Objection of the Concerning the  
Nuncio's protesting, and Pope  
*Innocent the 10<sup>th</sup>.s.* Bull against  
it ; you may easily conceive,

and the  
Popes  
Bull a-  
gainst  
the  
Treaty.

that it stood not with the Dignity, Honor, or Ecclesiastical Interest of his Holiness to give his open Assent to such an agreement as allowed not only such a publick exercise of a contrary Religion, but spoyled the Church of such great and Opulent Arch-bishopricks, as *Magdeburg* (called the Metropolis of *Germany*) or that of *Bremen*, Erected into a Duke-dom, or of the Rich Bishopricks of *Osnaburg*, *Minden*, *Halberstadt*, and *Verdon*, together with most of the Great Monasteries and Church-lands of the North part of *Germany*, which were swallowed up by the Reformed Princes.

Tacit  
conniv-  
ance of  
the  
Pope.

(*l*) Artic.  
n. 122,

Yet that there has been a Tacit Connivance or Confirmation of this, appears in that the Pope (*l*) disturbs not the same; and in *Anno 1657*. Ten years after the said Treaty, the French King in the Treaty betwixt

twixt him and *Spain*, Styles himself a Confederate for the Maintainance of the Treaty of *Munster*, yet neither the Pope (who was *Alexander the 7th.* Nuncio at the Treaty of *Munster*) or his Plenipotentiary disallowed the Title.

The present Duke of *Bavaria* (m) as well as his Father *Maxi-* (m) castle-  
*milian*, not only enjoys the <sup>248.</sup> *main pa.* Revenues of several Abbies, What but have endowed new Col-*Catho-*  
leges with some of the same *lic Prin-*  
Lands, and charged others with *ces in*  
great Pensions, and all this *Germany* with the Popes positive con-*enjoy*  
sent. *Religi-*  
*ous*  
*Lands.*

The Duke of *Newburg* also, that now is *Palatin* hath obtained a dispensation for what he and his Father possessed since *Luthers* time which belonged to the Church, and the *Landgrave of Hess* has obtained the like

However since upon the ac-

That  
the Re-  
formed  
Princes  
enjoy  
the Re-  
ligious  
Lands  
not-  
with-  
standing  
the  
Popes  
Bull  
prohibi-  
ting it.  
There-  
fore  
greater  
security  
here  
where  
confir-  
med by  
two  
Popes.

Assurance of Abby-Lands.  
count of these Treaties, be-  
twixt the Empire, King of  
*France* and *Sweden*, with the  
Concurrence of the Catholic  
Princes of *Germany*, as well Ec-  
clesiastical, as Secular, these  
so great Portions of Church-  
lands are enjoyed to this Day  
peaceably by the Reformed  
Princes and States, notwith-  
standing the foresaid Protesta-  
tion and Bull of the Pope so  
directly disallowing thereof.  
It is to me a very Convincing  
Argument, that we in *England*  
have no reason to fear any Re-  
sumption of such Lands when  
they are so well Confirmed by  
Act of Parliament, and have obtain'd the Confirmation of  
two Popes.

Neither is it so new a matter,  
as some may imagin, that an  
Act of Parliament in *England*  
hath been here Judged valid,  
tho' it Diametrically thwarted  
a Canon of the Church, which  
is

is evident in the Statute (n) of <sup>(n) Stat.</sup> *Merton.*  
20 H. 3. the words are. <sup>c. 9.</sup>

To the Kings Writ of Ba-  
stardy, whether one born be-  
fore Matrimony may Inherit  
in like manner as he that is  
born after Matrimony ; all the  
Bishops answer, that they  
would not, nor could not an-  
swer to it ; because it was di-  
rectly against the common Or-  
der of the Church, and all  
Bishops Instanted the Lords,  
that they would consent that  
all such as were born after Ma-  
trimony should be Legitimate  
as well as they that be born  
within Matrimony, as to the  
Succession of Inheritance, for  
so much as the Church ac-  
cepteth such for Legitimate.  
And all the Earls and Barons  
with one voice answered, That  
they would not change the  
Laws of the Realm which hi-  
therto have been used and ap-  
proved.

See *Fortes-  
cue de Le-  
gibus c. 39.*

*selden*

*Comment  
and Water-  
house*

*Comment  
fol. 466.  
and 483.*

This

This is esteemed as good a Statute Law as any in the Printed Books or upon Record; and yet it is most evident, that the Church judgeth otherwise, as is apparent in the (o) Decree of Pope *Alexander* the 3d. Circa Annum 1159. 5°. H.2. to which I refer you.

## S E C T. VII.

Whether Cardinal Pools Confirmation of Church-lands to the Possessors was delusory or not.

(a) Hist. Reformation lib. 2. p. 298. **I**N the next part of your Letter you take up another of Dr. (a) Burnets Arguments, That Cardinal Pool's Confirmation was an Artifice, and the Point was carried by those who did not understand the true danger their Estates were in: But considered the present

sent Advantages they were to have from the consenting to the Act.

The Reason he gives for this Assertion is, because the Cardinal gave a charge to all to be afraid of the Judgment of God that fell on *Balthazar* for converting the Holy Vessels, which had been taken by his Father, and not by himself, to profane uses; which, saith the Doctor, was to pardon the thing, and yet call it Sacrilege; and that it was studiously designed to possess the People with an opinion of the sin of retaining Church-lands, so that the Confirmation might be looked upon as an Indemnity and Permission to keep them, rather than a Declaration that the Possessors had a Lawful Title.

This you enforce from the Authority of (b) one who assures us he had met with a Register

(b) Letter to Dr. Burnet,

giving an  
Account  
of Cardinal  
Pools  
secret  
Powers.  
pa. 1. 2.

Register of Cardinal *Pools*, Letters, and among them the two Breves, and the Letters that passed betwixt the Cardinal and the Bishop of *Arras*, who was afterwards Cardinal *Granvil*, and others that passed betwixt the said Cardinal, and the Cardinal *de Monte*, and Cardinal *Morone* and *Soto* the Emperors Confessor, and some from Cardinal *Pool* to the Pope, and to King *Philip*.

This Gentleman having said this (to gain himself credit with his Readers) proceeds to prove, that it was never intended to confirm the Alienation that was made of the Abby-Lands, and you having made an Abbreviation of what he there lays down to make a plausible proof, I shall Insert them justly.

But because these require distinct Answers, that I may both shew the Infidelity of the

the Author of this Letter, and the designed misapplication of the whole, you must give me leave to shew, first in General, how the whole business was Transacted, and the Reasons of the method ; and secondly discover the disingenuousness of the Author ; and lastly exhibit the Summary of the Breves, and the words of the material parts of them.

The Author of the Letter (c) saith, That Cardinal *Pool* *left Rome in November 1553.* *pag. 6.* and was dispatched with general Powers as Legat, and afterwards, *viz. 8. March 1554.* the first of the Breves was sent him, which probably was an enlargement of the Powers given him at his first dispatch, and those, he saith, very probably carryed more Grace and Favor than was intended or allowed of at first.

To this I answer, he might have

have known that Cardinal *Pool* was returned from *Rome* long before *November 1553*. for he had taken up his Habi-

(d) 1<sup>o</sup>. Post in itum  
Julii  
3<sup>i</sup>. Ponti-  
ficatum  
Anno &c.  
Polus,  
bona cum  
Pontificis  
Venia Ro-  
ma exce-  
dere & in

(d) *Maguzano* a Mo-  
nastery of the Benedictines, whereof he was Protector when the troubles begun in *Italy* by reason of the War betwixt the Emperor and *France*; soon after *Julius* the 3<sup>d</sup>. was chosen Pope about *Anno 1551*.

quietum aliquem locum se recipere cupiens, statuit *Maguzanum* secedere in cœnobium quoddam Monachorum D. Benedicti Ordinis, quorum ipse Romæ Patronus, atque ut illi appellant, Protector erat, remotum salvaremque locum in agro Veronensi non procul à lacu Benaco possum. *Duditius vita Card. Poli.* p. 22.

There he received the news of the Death of King *Edward the 6th.* and the Assumption of Queen *Mary* to the Crown; upon which he dispatched a Gentleman, by Name *Vincenzo*

(e) *Vincen-  
tius Par-  
paglia* (e) *Parpaglia* Secular Abbot of St. *Saluto*, to give the Pope notice of it, and to offer himself

self for the Spiritual Assistance <sup>no rerum  
usu atque  
experiencia</sup> of *England*; this Letter bears date from that place 7. *August* <sup>prædictus.</sup> *Id. p. 23.*  
1553.

The Pope had about the same time received the same news, and *motu proprio* declared in Consistory Cardinal *Pool Legat à Latere* for *England*.

The Breve of the Legacy (f) <sup>(f) Pont.</sup> bears Date the 6th. of *August*.  
The Gentleman, whom the Cardinal had dispatched, met the Messenger, who carried the said Breve, about *Bononia*, and understanding his business, returned back with him to the Cardinal, who upon the receipt of it, sent his own Gentleman with new Letters to *Rome*, and removed in *October* from the Monastery (g) to a Neighboring place called the Isle of the *Lake*: So that it appears, that the Cardinal neither departed from *Rome* at first upon account of this Legantine Power,

*Maximus Polo Legationem in Angliam decernit, eique amplissimas facultates eiam creandi Episcopos tribuit,* <sup>Idem p. 23.</sup> *A.*

<sup>(g) Iter mense Octobri [Anno 1553.] parat G. Maguziano ad Insulam</sup>

Benaci  
Lacus  
proficietur. *Idem.*  
pa. 22. B.

Power, nor ever returned thither any more.

As to the proceedings of the Pope, the Emperor *Charles the 5th.* and Cardinal *Pool* in the business of the Reconciliation, the Marriage of King *Philip* with the Queen, and the security of Abby-Lands, from what we find in Dr. *Burnets History*, *Petro Soavo*, Cardinal *Pallavicino*, our own Historians, and the Author of the Letter to Dr. *Burnet*, and what I have from the Relation of a Learned person, the matter was thus; The Popes desire was principally the Reconciliation of the Kingdom to the Church of *Rome*; and it is not to be doubted it was his desire that this might be effected, so as a Restitution might be made of the Abby-Lands, and the losses that the Apostolic See had sustained since the Reformation, might be repaired, there-

therefore it is not to be wondered at, that Cardinal (b) <sup>(b)</sup> Letter Morone should Write to Pool to Dr. 13th. of July, that the Pope <sup>Burnet.</sup> The was not yet determined in the Reason business of Church-lands, but why had spoken, very often very Cardi- variously concerning that mat- nal Pools' ter. dispatch into

England was so slow.

The Reason of all which was, that the Emperor *Charles* the 5th. having designed to Marry his Son *Philip* with Queen *Mary*, made use of the Lord *Pagets* assistance, as hereafter shall be shewn, and the Emperor had an apprehension, that his design in this might be thwarted by Cardinal *Pool*, and the Lord Chancellor *Gardiner*. For when not understanding, he resents it ill, as a great disadvantage to the Conversion of *England*: pag. 23. 24.

(i) Hist. Reformation, Part 2. fol. 258. and 259. The Reason of the Emperors staying the Cardinal is thus expressed by *Duditus.*

the (i) Queen sent *Commendone* (afterwards a Cardinal) to *Rome*, to give the Pope assurance of her Filial Obedience, and to move the Pope to send the Cardinal with a Legatine Authority : He that Writes the Cardinals Life, Insinuates that the Queen had another design ; for she asked *Commendone*, whether the Pope might not Dispense with the Cardinal to Marry, since he was only in Deacons Orders ; the Lord Chancellor *Gardiner*, is also thought to have pro-

(k) *ceterum cupiebat Cæsar, ut postea Intellectum est, Philippo, ejus Filio Mariam Angliæ Reginam nubere. Quæ res Anglis cum mini- me proba.*

moted (k) *Pools* Pretensions to the Queen, since her Marrying a Subject, and not a Stranger, would have made the Government much easier and more acceptable to the People, and it would have been the best thing he could have done for himself ; because upon that Match he might have probably obtained the Arch-bishoprick

bishoprick of *Canturbury*.

retur, nec  
vero Cæ-

sar nesciis esset quanti Polum Reginæ multique in Anglia  
Primarii homines facerent, cavendum statuit, ne quam ejus  
adventus moram nuptiis afferret, pa. 24. A.

Edward (l) Courtney Earl (l) Dug-  
of Devonshire, Son of Henry, dales Ba-  
Son of Will. Courtney Earl of ronage,  
Devonshire, and Katharine part 1.  
Daughter of Edward 4th. in fol. 643.  
regard of his Royal Descent,  
flourishing Youth, and courte-  
ous disposition, was also pro-  
posed as an Husband to Queen  
Mary.

But my Lord (m) Paget, (m) Idem  
one of the Executors of King part 2.  
H. 8th. who in the 4th. of E. fol. 391.  
6th. was sent Ambassador to  
Charles the 5th. and the very  
next Year, accused as one of  
the Complices of the Duke of  
Somerset, sent to the Tower,  
bereaved of the Ensigns of the  
Garter, and Fined 6000 £.  
Upon King Edward the 6th's  
Death he joyned with the Earl  
of Arundel, to set up Queen  
H 2 Mary,

*Mary*, and upon her being Proclaimed at *London* Rid Post to acquaint her with it. He apprehending the advantage would accrue by the Match of the Queen with *Philip* then Prince of *Spain*, Eldest Son to the Emperor *Charles* the 5<sup>th</sup>. so far prevailed, that the Emperor gave him full Power to Transact it with that Queen, and in one Afternoon he adjusted the matter with her, and having a good share of Church-lands, as well as several others, no doubt he did his utmost endeavors to get the Emperor to Insist upon the security of Abby-lands, when he was sent with *Edward* (n) Lord *Hastings*, Master of the Horse, about September 1554. to fetch Cardinal *Pool* as well as he had done formerly in his Negotiations with the Emperor, with whom joyned *William* Earl of *Pembroke*, the Lord *Russel*, and Sir

(n) *Dudius vita Poli* p.26.

Sir William Peters, and many others equally concerned in Abby-lands.

When this Marriage was once agreed upon, the unfortunate *Courtney* was soon forbid the Court, to colour which, his pretensions to the Lady *Elizabeth*, and his Confederacy with *Wyat* were alledged.

The Emperor having entertained the thoughts of this marriage as of greatest advantage to him, by joyning the great Kingdoms of *England* and *Ireland* to his House, whereby he might not only be assisted with Naval and Land Forces against *France*, but greatly assist his *Netherlands* by the Vicinity of *England*; studiyed all the ways he could to render the Match more acceptable to the English, and by the composing Mens minds there, and gaining a firm security, that all might enjoy their

firming of Abby-lands to the Pof- fessors. Abby-lands, prevent all occa- sions of Rebellion, and the easilyer effect the Pope's and all Roman Catholics' desires, to have the Kingdom of *England* Reconciled to the Church of *Rome*: He rightly apprehend- ing, that if those Lands were secured, there would be no great difficulty to bring the Body of the Kingdom to re- turn again to the Bosom of the Church, he having had large experience in his affairs of *Ger- many*, what obstructions the matter of Church-lands occa- sioned.

By all this it is manifest to all unprejudiced persons, how much it was the Interest of the Emperor, King *Philip*, the Queen, and all her Subjects, to get those Lands sufficiently se- cured, that the Reconciliation might the easilyer be effected: And it is the most improbable thing in the World, that the Interested

Interesteds persons would omit the due care to have them so secured, as they might neither be in danger of a Resumption from the Church or State.

As to the Popes encreasing the Powers given to Cardinal Pope *Pool*, *pian piano*, step by step, wrought the Reason of it is very evident, since it might be rationally expected, that it was for obtaining the great end of the Reconciliation; that the Indulgences and Dispensations of the Pope were granted; and it could not be foreseen at *Rome*, nor in the Emperors Court, nor even in *England* at first, how much would satisfie; and that seems to me the evident Reason why the Emperor kept the Cardinal so long from passing to *England*, till all things were adjusted at *Rome*, and all satisfaction given in *England* in this as well as the Marriage.

These things appear even  
 (o) Pa. 13. by the Confession of the (o)  
 Author of the Letter to Dr.  
 Burnet; for he owns, that it  
 appears by the Breve the 10th.  
 of July 1554. that the Pope  
 in consideration of the Prince  
 of Spains being Married to the  
 Queen of England enlargeth  
 Pools Powers; an account of  
 which the Cardinal sent to the  
 Bishop of Arras by Ormanet,  
 (p) P. 16. (p) who was not Secretary as  
 And  
 Duditus  
 vita Poli  
 pa. 23. this Writer saith, but Audi-  
 tor to the Cardinal; for An-  
 thony Floribellus was his Secre-  
 tary. The Bishop of Arras  
 Writ to the Cardinal the 3d.  
 of August following, that the  
 Emperor would send to Eng-  
 land to know the State of affairs  
 there, which he thought must  
 be done first before the Legat  
 could go over.

Also in the Letter from the  
 (p) Pa. 15. Cardinal. (q) to the Pope, Da-  
 ted from Bruffels, October 13th.

1554.

1554. he gives his Holiness an account, that he had told the Emperor, that tho' as to matters of Faith the Pope would slacken nothing, nor Pope shew any manner of Indulgence; yet in the matter of the Church-lands, in which the Pope was more at liberty, he was resolved to be gentle and Indulgent: And as to all the pains and censures that the Possessors had incurred, and the Rents that they had enjoyed (which were points of great Importance) he was resolved to use all sort of Indulgence towards them, and to forgive all; nor had he any design of applying any part of their Goods, either to himself or to the Apostolic See, of which some were affraid — and such regard the Pope had to the King and Queen of *England*, (r) that he was resolved to grant, upon their Intercession, what-

How far to yield.

(r) Pa. 16.

whatsoever should be thought convenient, to such persons as they should think worth gratifying, or were capable to assist in the design of settling the Religion.

The cautious proceedings of the Emperor in proposing difficulties. Yet it appears, that this did not fully satisfie the Emperor, who as our Author saith, Answered with new delays, and owned, that since the Goods were Dedicated to God, it was not fit to grant every thing to those that held them, and therefore tho' the Cardinal had told him how far his Power extended, yet it was not fit that it should be generally known. The Emperor (ſ) further gave him to understand, that regard must be had to the ill dispositions of the parties concerned, since the Aversion that the English Nation had to the very name of Obedience to the Church, or to a Red Hat, or a Religious Habit,

¶ Pa. 17.

Habit, was so Universal, that his Son had been advised to make the Friars that came over from *Spain* with him, to change their Habits: But tho' he had done it, yet the danger of Tumults deserved to be well considered.

It is worth considering how disengenuous an Inference, the Author of the Letter makes from this, that the Cardinal intended only to grant a general discharge to all the Possessors of the Abby-lands for what was past; but resolved to give no grants of them for the future, except only to such as should Merit it, and for the whom the Queen should intercede, and whose Zeal in the matter of Religion might deserve such a favor, and that the Emperor intended no more; and that he thought this should be kept as a great secret, when as he well knew, that the Pow-

The disengenuous reflections made upon the Emperors difficulties.

Note,

Queen did Intercede for all.

ers, given to the Cardinal were of great extent, and that he fully executed them, as I shall make it appear when I Treat of the Breves themselves and of the Dispensation of the Cardinal pursuant to them:

Having thus stated the matter of Fact I shall proceed to Answer the Objection more particularly, which you insist upon.

Objection, that only moveable Goods were granted upon condition to restore the Lands.

First therefore, as to what Dr. Burnet saith, that the Cardinal in the Absolution, put them in mind of *Balthazar*, and the expression in the Breve of the 4th. of March 1554. Pope *Julius* the 3d. gave the Cardinal Power only to *Agree, and Transact with the Possessors of the Goods of the Church*; for the Rents which they had unlawfully received, and for the moveable Goods, which they had consumed and for freeing and discharging them for them, they resto-

restoring first (if that should seem expedient to him) the Lands themselves that were unduly detained by them; and the Pope intended no security, but on those conditions.

In Answer to this, I shall first give you the words of the Breve (t) *Ac cum possessoribus bonorum Ecclesiasticorum restitutis prius, Si (u) tibi expeditre videatur, Immobilibus per eos indebite detentis, super fructibus male perceptis ac bonis mobilibus consumptis concordandi, & transfigendi, ac eos desuper liberandi, ac quietandi, &c.*

(t) Letter to Dr. Burnet.  
(u) The expression to be noted.

Answered, first

as to the move-

ables what

was to be ex-

cepted, viz.

Church stuff un-  
changed.

Here I desire you to consider, that among the movables of the Church, two particulars are to be distinguished. First the Vessels Consecrated to the use of the Altar; such were Chalices, Patens, Crucifixes and such like: And secondly, the Rents and Profits received of the Lands, Tythes, or Pensions belonging.

belonging to the Church : Concerning the first it is, that the Cardinal in his Admonition expresseth himself , that altho' he had released indistinctly to them that possess'd them, all the movable things of the Church, yet he would have all admonished, that they having before their Eyes the severity of Divine Judgment against *Balthazar* (w) &c. should restore them to their proper Churches, if they were in being, or else to others. Now, the plain meaning of this is, only to admonish these who had such Vessels of Silver or Gold, or other Utensils or Church-stuff, as yet entire, undefaced, or melted down , should restore them to the Churches from whence they were taken ; which surely was no ill Admonition, since God Almighty appointed the Censors of

(w) Stat.  
1<sup>o</sup>. & 2<sup>o</sup>.  
Philip. &  
Maria.  
c. 8.

*Corah*

*Corah, (x) Dathan and Abiram* (x) *Thu-*  
 to be made Plates of, for the *ribula, &c.*  
 Altar, because they were of- *nam admo-*  
 fered before the Lord, and *verunt*  
 therefore were Holy. If there- *illa coram*  
 fore the Censors of such Sin- *febore;*  
 ners were holy; can any ima- *Ideo scilicet*  
 gin, that the Cardinal would *sunt. Num.*  
 not Judge the Chalices, &c. *c. 17. V. 3.*  
 such?

Secondly, As to the clause of the Breve, I shall presently shew how much that Power was enlarged by those that follow, and even in that it is left to the Cardinals discretion, *to do it if he thought it expedient*, which by the Faculties he had after, was not required of him, and so he most absolutely acquitted all of them, as will appear by the Dispensation it self.

From hence we may judge the Enviousness of the (y) (y) *Pa. 7.*  
 expressions of the Author of the Letter to Dr. Burnet, that  
 the

The en-  
vious  
expres-  
sions of  
the Let-  
ter to  
Dr. Bur-  
net.

the discharging what was past, might have been done by Cardinal Pool, before or after Restitution as he pleased ; but Restitution was still to be made, and he had by these Powers no Authority to confirm the Alienations that had been made by King Henry the 8th. for the time to come, and of

(z) Hist. Reformation 2. S. p. 298.  
Dr. Bur-  
nets fri-  
vulous  
Infer-  
ence.

that of Dr. Burnet, (z) concerning the Lands in general, that when Men were near Death, and Dr. Bur- could no longer enjoy the Lands nets fri- themselves, it was not to be doubted but the Terror of Sacrilege and the Punishment due to it, with the hope of that relief, and vulous comfort, that Soul-Masses might bring them in Purgatory, would prevail with many of them to make at least great, if not entire,

(a) Letter to Dr. Burnet. pa. 5.

Restitution ; or that of his (a) Colleagues, that it was most likely that if a Priest came to tell them a frightful Story of Purgatory, and did aggravate the heinousness of Sacrilege, they would

would easily be wrought upon to take care of themselves in the next World, and leave their Children to their shifts in this, and that every fit of sickness, or (b) cross accident; would by <sup>(b) Idem</sup> the Priests Rhetorick look like pa. 113 the beginning of the Curse which fell upon Ananias and Saphira, &c.

Whereas I shall make it appear, that Roman Catholics, son for by the Popes Dispensation, such think themselves acquitted *in* scruples. *foro conscientiae*, and for Protestants I think they entertain no such scruples: Since all that, Sir Henry (c) Spelman hath <sup>(c) De non Temeran- dis Eccles- sis.</sup> Writ in his Book, that Churches are not to be violated, hath hitherto made no very great number of Converts, tho' it hath been Reprinted five times.

But these two Gentlemen are so desirous, that nothing may be restored to Religious

(d) Letter  
p. 5.  
Con-  
cerning  
the Re-  
peal of  
the Sta-  
tute of  
Mort-  
main.

Houses, yea or to Parish Churches, that they number it among the designs formed to recover (d) Abby-lands, that the Statute of *Mortmain* was repealed for Twenty Years, which Statute, faith he, was a restraint upon profuse endowments of Churches, and the suspending of it, for so long a time, gave the Monks scope and Elbow room, that in that time they might hope the most part of them would be restored.

I shall not enter upon the considerations, that induced that Statute to be made; the principal of which was, that Lands given to Religious Houses, &c. were exempt from several burthens payable for the support of the Public, so that the more were given, the less assistance the Crown would have in Personal Service or Aids. But when it is considered

dered how vast a Portion of the Patrimony of the Church was swept away and annexed to the Crown in King *Henry the 8th's.* and King *Edward the 6th's.* days; weare not to wonder if the Statute of *Mortmain* was dispensed with for such a time, that the Subjects might be left at liberty to restore to Parishes or Religious Houses what they were inclined to, without prohibition: But as it effected no great matter, and was so few Years in force, it argues more spightfulness than Real sense of prejudice, for any from those twin Authors once to insist upon it.

I now proceed to the consideration of the previotts Breves which the Author (*e*) of the Letter to Dr. Burnet mentions, and makes his Comment upon: And so boldly affirms, that the whole Transaction was a public cheat put upon the Nation. The dis-  
ingenu-  
ous. (A 2)

Inferen-  
ces of  
the Au-  
thor of  
the Let-  
ter  
to Dr.  
Burnet.

on, or at least on the Possessors of the Abby lands; since it neither granted them a good Title in Law, (he means the Canon Law) or gave any security to their Consciences in enjoying that which according to the Doctrin of the Church of Roime is plain Sacrilege — and that it is plain by the progress of this matter, that the Court of Rome never intended to confirm Abby-lands; for all that was done by Pool was only an Artifice to still mens fears, and to lay the clamor, which the apprehension of the return of Popery was raising, that so it might once enter with less opposition, and then it could be easie to carry all lesser matters when the great Point was once gained.

I shall now therefore shew the Insincerity of this Author and the legal force of these Breves, and the Act of Parliament persuant to them.

First he tells us out of the  
(f) Register

(f) Register, that the Limitations in the former Breve, <sup>(f) Idem pa. 8.</sup> viz. the 8<sup>th</sup>. of March 1554. were so distasteful, both in England, and at the Emperors Court, that *Pool* found it necessary to send *Ormanet* to Rome for new Instructions, and fuller Powers, and Addressed him to Cardinal *de Monte* for procuring them; *Ormanet* was dispatched from Rome in the end of June 1554. and came to *Pool* by the end of July, as appears by the Date of *Pools* Letter to the Cardinal *de Monte*, which is the 29<sup>th</sup>. of July, upon the receipt of the two Breves that *Ormanet* brought him, bearing Date the 26<sup>th</sup> and 28<sup>th</sup> of June 1554.

The first of these, saith the How Author, is only matter of Form, the empowering him to Act as a Legate, either about the Emperor, or the King of France, in as ample manner, as former

of the first Breve are con-

sealed by the Author of the Letter to Dr. Burnet, whereby his Insincerity is most manifest; for the words relating to this affair in that Breve are very material, which I shall give you Transcribed from the Register by a Reverend person in whose Possession it is at present.

The Breve.

(g) Regi-  
strum Ne-  
gotiatio-  
num Cardi-  
nalis Poli.

(g) *At licet te multis & quidem amplissimis facultatibus, quibus etiam in partibus Flandriæ existens, quoad personas & negotia Règni Angliæ uti possis; per diversas nostras, tam sub plumbo quam in forma Brevis, confectas literas munivimus, prout in illis plenius continetur: Quia tamen ob Schismata & alios errores quibus dictum Regnum diutius infectum fuerit, multi casus potuerunt contingere qui provisione per dictam sedem facienda Indigebunt, & sub dictis facultatibus velut Infiniti, & inexcogitabiles, comprehenai ne- quiverunt,*

quiverunt, & insuper à nonulis, hæsitatur an à Facultatibus hujusmodi, &c.

Nos de tuis, Fide, Pietate, Religione, Doctrinâ & prudentiâ in Domino, bene confidentes, & volentes omnem in premissis hæstandi materiam amputare! Circumpectioni tuæ, ut ubiunque fueris, &c. Legationis tuæ hujusmodi durante, omnibus & singulis tibi concessis, & in posterum concedendis facultatibus quoad personas, & Regni negotia, & Insularum & Dominiorum hujusmodi, per te vel per alium, aliquem, juxta ipsarum facultatum continentiam, & tenorem, uti, ac omnes & singulos que tibi per Omnipotentis Dei ac nostro & ejusdem sedis honore, nec non Regni, Insularum, & Dominiorum predictorum ad sanctæ Ecclesiæ Communionem reductionem, ac personarum in illis existentium animarum saluti expedire Judicaveris, etiam si ea, in generali mandato, & facultatibus

tibi alias concessis non veniant ;  
 sed specialem expressionem , &  
 mandatum magis speciale requiri-  
 vant , dicere , facere , exercere ,  
 & exequi & Apostolica Autorita-  
 te tenore presentium concedimus ,  
 & Indulgemus & facultates tibi  
 concessas praedictas ad hæc omnia  
 extendimus : Non obstantibus ,  
 &c.

The  
Breve  
English-  
ed.

In English thus.

‘ Altho’ we have Impower-  
 ed thee with many , and those  
 ‘ most ample Faculties by divers  
 ‘ of our Letters , as well made  
 ‘ under Lead as in the Form of  
 ‘ Breves , which while thou  
 ‘ Resideſt in *Flanders* , thou  
 ‘ mayest use , as well to the  
 ‘ Persons as to the Affairs of  
 ‘ the Kingdom of *England* , as it  
 ‘ is more fully contained in  
 ‘ them . But by reason of the  
 ‘ Schisms and other Errors  
 ‘ with which the said Kingdom  
 ‘ hath been long Infected , many  
 ‘ cases may happen which may  
 ‘ need

I need Provisions to be made  
by the said See, and being as  
it were Infinite and not to be  
before thought of, cannot be  
comprehended under the said  
Faculties, and likewise it is  
doubted by some, whether  
thou be Impowered by the  
same Faculties, &c. We in  
the Lord well confiding in  
thy Faith, Piety, Religion,  
Learning, and Prudence, and  
willing to cut off all cause of  
doubting in the premises to  
thy circumspection where  
ever thou art, &c. During  
this thy Legation, give thee  
Power to use by thy self; or  
any other, according to the  
Contents and Tenor of the  
said Faculties all and singular  
the same already granted to  
thee, or to be granted to thee  
for the Persons and Affairs of  
the Kingdom, and the Isles  
and Dominions of the same,  
and to Pronounce, Do, Ex-  
ercise,

‘ercise, and Prosecute, all  
‘and singular things which for  
‘the Honor of Almighty God  
‘and ours and the said See, as  
‘also for the Reduction of the  
‘said Kingdom, Isles and Do-  
‘minions to the Communion  
‘of the Holy Church, and the  
‘health of the Souls of the per-  
‘sons living in the same, thou  
shalt think expedient altho’ they  
fall not within the general Com-  
mand and Faculties otherwise  
granted to thee, but require  
special Expression and Command,  
‘and by Apostolical Authori-  
ty, by the Tenure of these  
‘Presents, we Grant and In-  
‘dulge, and Extend to all  
‘these the foresaid Faculties  
‘granted to thee, &c.

Can any one that Reads this  
Breve be so ignorant as to think  
this contained matter of Form  
only? whereas on the contrary  
it rather Imports a General  
and Unlimited Power given  
the

the Cardinal, to grant every thing that tended to the Honor of God, the Pope, &c. which in the Opinion of all Roman Catholics nothing could more effectually do, than the reducing the Kingdom, &c. to the Communion of the Catholic Church.

The second Breve of the 28th. of June, being to be found (b) Printed at length in the said Letter, I shall not Transcribe the Latin, but only Translate it, the Tenor follows.

(b) Letter  
to Dr.  
Burnet.

‘Whereas in the late Months by-past, hope was given us, by Gods Mercy, Breve and the great Religion and of the Piety of our dearest Daughter in Christ, Mary Queen of England, that the most Noble Kingdom of England, which very long, by the Impiety of some was torn from the Body of the rest of the Catholic Church, would be reduced to the

28th. of June

1554.

‘ the Union of the said Catho-  
‘ lic and Universal Church,  
‘ without which Salvation can  
‘ be to none ; therefore we de-  
‘ stine thee to the said Queen  
‘ *Mary*, and to all that King-  
‘ dom, as Legat à *Latere* of us  
‘ and the Apostolic See, as an  
‘ Angel of Peace and Concord,  
‘ by the Counsel and Unani-  
‘ mous assent of our Venerable  
‘ Brethren the Cardinals of the  
‘ Holy Roman Church ; and  
‘ have Impowered thee with  
‘ all the Faculties which we  
‘ have thought necessary to the  
‘ effecting so great a business, or  
‘ are any way seasonable for it ;  
‘ and among other things have  
‘ given Authority and Faculty  
‘ to thy Circumspection, to  
‘ Accord, and Transact with  
‘ the Possessors of Ecclesiastical  
‘ Goods ; concerning all the  
‘ Fruits unjustly received, and  
‘ the Moveable Goods wasted,  
‘ and them to free and acquit  
‘ when

when it can be done, as in our  
Letters thereupon made it is  
more fully contained. Whereas  
for these beginnings, which  
by the Industry and diligence,  
and right and constant mind  
to God of the said *Mary*, and  
in that matter by thy co-op-  
erating Study and Counsel,  
the foresaid work of Reducti-  
on in the said Kingdom to  
this Day hath, and the per-  
fection of the said Famous  
work is dayly more to be  
hoped; and the matter may  
be known, thereby to have  
more easie progress, so much  
the more, as we shew hope  
of Apostolical Benignity and  
Indulgence in the Possessions  
of the Ecclesiastical Goods  
occupied by the Men of that  
Province in the confusion of  
the late times. We not wil-  
ling for any Earthly respects  
to hinder such a recovery of  
a Nation, the most beloved  
of

‘of us in Christ, after the cu-  
‘stom of an Holy Father to-  
‘wards Sons of us and the Holy  
‘Catholic Church, after a  
‘long time of dangerous Tra-  
‘vel abroad, meeting them  
‘that look back and return,  
‘with a wished Embrace: In  
‘whose excellent Vertue, sin-  
‘gular Piety, Learning, Wis-  
‘dom and Dexterity, we ha-  
‘ving in the Lord full trust, at  
‘thy own *Arbitrement by our*  
‘*Authority*, give thee full Power  
‘of Treating, Agreeing, Trans-  
‘acting and Compounding  
‘with whatever Possessors or  
‘Detainers of Ecclesiastical  
‘Goods, as well Moveable, as  
‘Immoveable in the said King-  
‘dom; for whom the said most  
‘Serene Queen *Mary*, shall In-  
‘tercede and give the full and  
‘free Apostolical Authority by  
‘the Tenor of these Prefents;  
‘and of certain knowledge to  
‘dispense with them, that  
‘they

they may retain the said Goods without any scruple for the future, and of concluding, and doing all and singular other things which in these and about these are any way necessary and seasonable; saving however in these matters, in which for the greatness and the weightiness of them this Holy See of due may be thought by thee to be consulted; our and the said Sees good Will and Confirmation, notwithstanding the Letters of Pope *Paul the 2d.* our Predecessor of happy Memory, of not Alienating Church-Goods, unless by observing a certain Form, or any other Apostolical Edicts, General or special Constitutions and Ordinations in Provincial or Syndical Councils, or any Oath, or Apostolic Confirmation of any Churches, Monasteries, or other Regular or Holy Places,

Places, or by any other Firmness corroborated, Foundations, Statutes and Customs, having their Tenors sufficiently expressed, to the contrary whatsoever.

The insincerity of the Author of the Letter to Dr. Burnet.

From this Breve the Author of the Letter would Insinuate, that the *Salvo* took all away, and vacated all the Concession of the Pope, to make which the more probable he renders the *Salvo* thus, that he reserves all to the Popes Confirmation and good pleasure in all those things that were of such Importance; that the Holy See ought first to be consulted by Pool; which even as this Translator renders it, may but seem a necessary Reservation, because some matter of great Importance, might require it; but as it is in the (i) Breve, it is only in such things as should to the Cardinal seem fit, that the Holy See should be consulted; and I have

(i) *Haec  
sanctas edes  
merito ibi  
ridetur  
consulenda.*

have not yet Read that the Cardinal found any further cause to consult the Pope, or obtain greater Powers: For he makes the dispensation general without any such Reservation, and it is well known that when the Emperor and *Granvillanus* Bishop of *Arras*, afterwards Cardinal, understood this Breve was sent, they said if they had known the extent of it, they had not Importuned the Pope any further, and our Friend of Dr. (k) Burnets (k) Pa. 14. faith, 'that by *Ormanets* Letter 'it appears, that these last 'Powers gave the Emperor full 'satisfaction, and were not at 'all excepted against; only 'Granvillanus made some diffi- 'culty in one Point; whether 'the settlement of the Church 'lands should be granted as a 'Grace of the Popes, by the 'Cardinals hands Immediately, 'to the Possessors, or should be

K ' grant-

‘granted to *Philip* and *Mary*,  
‘and by that means to the Pos-  
‘sessors; for it seems, saith he,  
‘it was thought a surer way to  
‘engage the Crown to main-  
‘tain what was done; if the  
‘Pope were engaged for it to  
‘the Crown, with which he  
‘would not venture so easily to  
‘break, as he might perhaps do  
‘with the Possessors themselves:  
‘But, continues he, *Ormanet*  
‘gave him full satisfaction in  
‘that matter, for the manner  
‘of settling it being referred  
‘wholly to the Cardinal by his  
‘Powers, he promised he  
‘would order it in the way  
‘that should give the Nation  
‘most content.

Having thus removed all the difficulties I have met with, and the objections against the fulness of Cardinal *Pools* Powers granted by Pope *Julius* the 3d. It is full time to consider the Transactions of the

the Cardinal in order to his Execution of the same Powers, to the quieting of the Possessors Consciences, and securing them from all Ecclesiastical censures.

## S E C T. VIII.

*Cardinal Pools confirmation of Abby-lands, to the present Possessors, and the Act thereupon.*

Before I give you an account of the Act it self, I think it necessary to shew the Cardinals Progress towards the Reconciliation, which was the Foundation of the Confirmation of the Abby and Chantry Lands given to King *Henry the 8th.* and *Edward the 6th.* by the respective Acts of Parliament; which Relation I extract out of

*Duditius* in his Life of Cardinal Pool, an Author I shall have occasion to mention hereafter.

(a) Duditius p. 26.  
A. B.  
He had been attainted by Act of Parliament and that was taken off two days before viz. 22. Novem.

‘(a) In September 1554. in the Company of the Lord Pa-  
‘get and Hastings, (sent by the King for that purpose) Cardinal Pool arrived at Callice,  
‘and there met six of the Kings Ships sent for him. At Dover the Bishop of Ely and the Lord Montacute met him,  
‘and at Gravesend the Bishop of Durham and the Earl of Salisbury, who brought with them the Act of Parliament for his Restitution under the Broad Seal. Then he took Shipping, and by their Majesties appointment had the Silver Cross (the Emblem of his Apostolic Legatship) placed in the fore Deck of his Vessel, and accompanied with many Boats and Barges he came to the Court; the

‘(b) Bishop

' (b) Bishop of *Winchester*, Lord (b) *Id. p.*  
 ' Chancellor met him at the <sup>27.</sup> The Re-  
 ' Shore, and presently the King ception  
 ' also, and the Queen received of the  
 ' him at the top of the Stairs. Cardi-  
 ' Having staid some while with nal.  
 ' their Majesties, he was by.  
 ' the Bishop of *Winchester* and  
 ' several Nobles conducted to  
 ' *Lambeth*, which the Queen  
 ' had caused to be Richly fur-  
 ' nished for his Reception.

' After three Days he wait-  
 ' ed on the King, who met him  
 ' out of his Bed-Chamber,  
 ' bringing a bundle of Letters  
 ' directed to him, lately brought  
 ' from *Rome*, and with them the  
 ' Pope sent an (c) Amplifica- (c) *Cum*  
 ' tion of his Powers, which *eoque Pon-*  
 ' was greatly desired saith my *tifex Fa-*  
 ' Author, by which expression *cultatum*  
 ' it is manifest, that this Bull *Legati*  
 ' was satisfactory. *Amplifica-*  
*tionem mi-*  
*serat que*  
*maxime*  
*expetebat*  
*tur Id.*  
*p. 27. b.*

' The Day after the King  
 ' gave a visit to the Legat; and  
 ' there they had Conference,

‘ how the Kingdom of *England*  
 ‘ might be revoked to the Unity  
 ‘ of the Church.

The  
 Cardinals  
 Speech  
 to the  
 Houses.

(d) *Has*  
 viz. *Legeſ*  
*quod illi*  
*abrogassent,*  
*in ſeſe pro*  
*tanto bene-*  
*ficio gratias*  
*agere &*  
*habiteturum*  
*ſeniper,*  
*quantas*  
*poſſit mix-*  
*imas, atque*  
*boc qui-*  
*dem Bene-*  
*ficium eō*  
*sibi coni-*  
*giſſe grati-*  
*us, quod*  
*facultatem*  
*sibi præbe-*  
*ret, viſiſ-*  
*ſi in illis*  
*Inſerviendi*  
*in tanta re,*  
*& cauſā*

‘ The next Day the Cardinal  
 ‘ came to the Parliament, and  
 ‘ the Lord High Chancellor  
 ‘ made a Speech to the Houses,  
 ‘ letting them know how the  
 ‘ Cardinal was sent as Legat  
 ‘ from the Pope to their Ma-  
 ‘ jesties and all the Kingdom of  
 ‘ *England*; and having explain-  
 ‘ ed to their Majesties the Com-  
 ‘ mission of his Legatſhip, in  
 ‘ the Audience of all, The  
 ‘ Cardinal in the English  
 ‘ Tongue made a long (d) O-  
 ‘ ration, thanking them for  
 ‘ the taking off the Laws that  
 ‘ hindred him from entring the  
 ‘ Kingdom, and this favor he  
 ‘ said was the more acceptable  
 ‘ to him, in that it gave him  
 ‘ a Power, on his part, to ſerve  
 ‘ them in ſuch a matter and  
 ‘ cause, which ſo greatly ap-  
 ‘ pertained to their safety and  
 ‘ Salva-

' Salvation : That he came <sup>qua</sup>  
 ' thither for that cause, that as <sup>tantopere</sup>  
 ' by them he was restored to <sup>ad eorum</sup>  
 ' his Earthly Country, and <sup>incolumi-</sup>  
 ' Nobility, so on his part he <sup>salutem</sup>  
 ' might restore them to their <sup>per tineret,</sup>  
 ' Heav'ly Country and No- <sup>seque</sup>  
 ' bility, which they had depri- <sup>Illuc prop-</sup>  
 ' ved themselves of, when they <sup>terea venis-</sup>  
 ' departed from the Unity of <sup>se ut quem-</sup>  
 ' the Church. <sup>admodum</sup>  
<sup>ab illis in</sup>  
<sup>terrenam</sup>  
<sup>patriam, &</sup>  
<sup>nobili-</sup>

fitutus ipse fuit, ita rursus eos in cœlestem Patriam, ac  
 Nobilitatem Restitueret, qua ipsi met se seum privassent,  
 cum ab Ecclesiae unitate desciverant. Idem. p. 27. b.

' Then he remembred them  
 ' what Calamities they had un-  
 ' dergone, how great a Benefit  
 ' by the great bounty of God  
 ' was proposed to them, and  
 ' how great benefits in all times,  
 ' especially from the Apostolic  
 ' See, were afforded them, that  
 ' they might at length acknow-  
 ' ledge the Errors of former  
 ' times, and truly and from  
 ' their Souls detest them, and

‘ exhorted them, that with all  
‘ alacrity of Soul, they would  
‘ receive and studiously retain  
‘ the benefit, that God in the  
‘ Name of his Vicar by his  
‘ Legatship had brought to  
‘ them.

‘ That it now remained that  
‘ since he was come, and  
‘ brought the Keys by which  
‘ he might open the Doors of  
‘ the Church to them, and as  
‘ they had opened a Passage to  
‘ him into his Country, by ab-  
‘ rogating the Laws which  
‘ shut him out, so on the other  
‘ side he desired they would  
‘ abolish all Laws which were  
‘ made against the Apostolic  
‘ See, by which they were  
‘ wholly cut off and torn from  
‘ the rest of the Body of the  
‘ Church.

‘ While the Legat spoke  
‘ these things, all heard him  
‘ with great attention and  
‘ silence, and many often lift  
‘ up

up their hands that one might observe they were much moved, and received no small Edification by the Speech of the Legat.

Then the Chancellor, in the Name of the King and the whole Parliament, gave the Legat thanks, and told him that they would deliberate among themselves of those things he had spoken.

The Legat being withdrawn into the next Chamber, the Chancellor made a Speech to the Parliament, relating the summ of the Legats Speech, and acknowledging, that he himself was one of those that had fallen; and admonished them how great the benefit of God to them was, that all might again arise and exhorted them to receive the pardon offered them.

At the next meeting, the Day

(o) *cum  
de eo rela-  
tum esset,  
ut ad Ec-  
clesiae uni-  
tatem redi-  
tetur. Id*

*omnes mirifica consensione approbarunt.*

The Legats appear-  
ance at the Par-  
liament on the day of the Re-  
concili-  
ation.

‘ Day after, (e) all with a won-  
derful assent yielded to re-  
turn to the Unity of the  
Church.

‘ The Day following, being  
St. Andrews Day, the Parlia-  
ment assembled, the King sent  
the Earl of *Arundel*, High  
Steward of the House, and  
six other Noblemen, Knights  
of the Garter, and as many  
Bishops to bring him to the  
Palace, where the Houses  
convened. The Legat was  
Apparelled with the Orna-  
ments accustomed, and had  
all the Ensigns of his Legat-  
ship, and was received with  
much Honor by their Maje-  
ties.

‘ The Lord Chancellor de-  
clared what was done the day  
before, and asked all present  
whether they would confirm  
them,

them; and (f) in their (f) ut  
 Names that pardon should *ipsum  
nomine*  
 be asked, and whether they *venia pe-  
teretur &  
ad Ecclesie  
unitatem*  
 would return to the unity of  
 the Church, and the Obedi-  
 ence of the Pope, Supream  
 head of it. To this every  
 one with a great noise assen-  
 ted.

*cunctis, magno clamore, assentientibus.*

Then the Lord Chancellor The Pe-  
 delivered their Majesties the tion of  
 Petition of the Houses, in the  
 which they all declared their  
 Penitence for their by-past *Houses  
for Ab-  
solution.*  
 Schism, and for all things  
 which they had admitted a-  
 gainst the Apostolic See and  
 the Church of *Rome*; and  
 they professed as much as in  
 them lay; in that very Par-  
 liament to disannul all those  
 Laws which were made a-  
 gainst the Authority of the  
 Apostolic See and Church of  
*Rome*,

(g) *Reges ipsos orabant, ut pote quos Deus ab bac labe puros atque Integros conservasset, veniam sibi a Pont. Max. per ejus Legatum Impertrarent, ut in gremium maris Ecclesie, tanquam Filii reciperentur, quos eorum omnium, quae in illam antea deliquerissent vere atque ex animo penererat; utique ejusdem corporis, a quo divulsi fuerant, velut Germana & viu*membra rursus agglutinarentur.**

The Queen desires the Cardinal to grant it.

' When their Majesties had Read this Petition, they gave it again to the Lord Chancellor, who Read it aloud, that all might hear it, and their Majesties arising moved towards the Legat, who readily

‘ly met them, and the Queen  
 ‘both in her own and the Kings  
 ‘Name, desired that accord-  
 ‘ing to the Petition he would  
 ‘grant Pardon to the whole  
 ‘Kingdom, and would gather  
 ‘it again to the Unity of the  
 ‘Church.

‘Then the Legat, after all  
 ‘were seated, caused to be  
 ‘(b) Read the Bulls and Breves  
 ‘and Powers which appertain-  
 ‘ed to his Legatship, which be-  
 ‘ing done he made a Speech,  
 ‘and told them how they ought  
 ‘to return Eternal praise to  
 ‘the Everlasting God, who  
 ‘had given them such eminent  
 ‘helps to amend their Errors  
 ‘and plainly had declared that  
 ‘he had a special care of that  
 ‘Kingdom, even as in old  
 ‘times of the Church, he had  
 ‘bestowed such favors on the  
 ‘English, that they, the first  
 ‘of all others, having left the  
 ‘Errors of the *Gentiles*, had  
 ‘with

The  
 Cardinals  
 Powers  
 Read.

(i) *Recita-*  
*ri juſſit*  
*que ad*  
*Legatio-*  
*nem &*  
*facultates*  
*perinebant.*

*Bullam*  
*vocant &*  
*Breviſ.*

The

Cardi-  
 nals

‘ with public consent embraced  
 ‘ the Worship of the True God,  
 ‘ so now he had afforded that  
 ‘ Grace to them, when they  
 ‘ had disjoyned themselves  
 ‘ from the Church, that they  
 ‘ the first of all others, should  
 ‘ acknowledge how greatly  
 ‘ they had offended, and if

(i) *Quod si*  
*eos vere,*  
*atque ex*  
*animo*  
*pœniteret,*  
*quantum*  
*gœudii*  
*putandum*  
*esse capere*  
*Angelos*  
*ex*  
*tanti po-*  
*populi tam-*  
*que Am-*  
*pli Regni*

(i) they truly, and from their  
 ‘ Souls were Penitent, how  
 ‘ much joy was it to be thought  
 ‘ the Angels would have, at  
 ‘ the Conversion of such a  
 ‘ People, and so great a King-  
 ‘ dom, when as the Penitent  
 ‘ Soul of one Sinner, did  
 ‘ wont to bring such incredi-  
 ‘ ble joy to them?

*conversione, quibus vel unius peccatorū pœnitens animus in-*  
*credibilem afferre lætitiam soleret? Hæc, atque alia per-*  
*multa cum Legatus diceret, vix sunt omnes vehementer com-*  
*moveti.*

‘ While the Legat spake  
 ‘ these, and many more things  
 ‘ to them, they all seemed to  
 ‘ be

‘ be much moved, saith my  
‘ Author.

‘ Then the Legat (k) arose (k) *Tum surrexit*  
‘ and when all had kneeled on *ipse, & cum omnes in genua*  
‘ their Knees ; in English he *procubuis-sent; uni-versos,*  
‘ absolved them all, and had *Anglice loquens,*  
‘ scarce Pronounced the last *Absolvit: ac dum ille Abso-lutionem tribueret,*  
‘ words in the Name of the *Regina & plerique aliis, præ gaudio summoque pictatis studio ob-ortæ sunt Lachrymæ; omnesque. absolutions*  
‘ Father, Son and Holy Ghost, *peracta, amanter inter se Amplexabantur; atque bæc verba*  
‘ before all, with one Voice, *læpius usurpantes, hodie renati sumus, muto gratulaban-tur.*

‘ Thence they went to the  
‘ Chappel Royal, and *Te Deum*  
‘ was Sung.

Thus

Thus I have given you faithfully what my Author (present no doubt at the Action) hath given an account of.

You may in Mr. Fox see the Letter writ by King *Philip* to the Pope, giving him an account of that Days performance, Dated on St. *Andrews* Even, November 30. 1554. and another from the Cardinal Dated *ult. November*.

I shall now acquaint you with what I find in the Journal of the House of Commons relating to this business, whereby the truth of *Duditius* his Relation will the better appear.

An account of these matters out of the Journal of the House of Commons:

‘November 19th. The Master of the Rolls and Mr. Solicitor brought from the Lords the Bill to Repeal the Attainer of Cardinal *Pool*, made 31 H. 8. and it was Read the second time that day.

‘November 20th. The Bill to

‘ to Repeal the Attainder of  
‘ Cardinal *Pool*, was Read the  
‘ third time, and Assented to.

‘ *November 21* the same Bill  
‘ was sent to the Lords, and  
‘ Mr. Treasurer declared that  
‘ the King and Queen would be  
‘ to Morrow Afternoon in the  
‘ Parliament House, to give  
‘ their Assent to the said Bill.

‘ *November 22.* About three  
‘ a Clock Afternoon in the Par-  
‘ liament Chamber the Royal  
‘ consent was given to the Bill  
‘ for Cardinal *Pool*, and so  
‘ made a perfect Bill.

‘ *November 27.* Mr. Secre-  
‘ tary *Peter* declared the King  
‘ and Queens pleasures to be,  
‘ that the House be to Morrow  
‘ at the Court, to hear a Decla-  
‘ ration by the Lord Cardinal  
‘ of his Legacy.

‘ *November 28* Mr. Speaker  
‘ Declared the Legacy of the  
‘ Cardinal, was to move us to  
‘ come again to the Unity of

‘the Church from which we  
‘were fallen.

‘The Master of the Rolles  
‘and Mr. Sollicitor declared  
‘from the Lords, that they had  
‘appointed the Lord Chancel-  
‘lor, four Earls, four Bishops,  
‘and four Barons to confer  
‘with a number of this House,  
‘who Immediately were sent  
‘unto them.

‘The Lords aforesaid, toge-  
‘ther with the Commons of  
‘the House appointed, devised  
‘a Supplication to the King  
‘and Queens Majesties, which  
‘was here Ingrossed and agreed  
‘by the House to be presented  
‘to the King and Queen, where-  
‘by the Realm, and Domini-  
‘on might be again united to  
‘the Church of *Rome*, by the  
‘means of the Lord Cardinal  
‘*Pool*.

‘*Ultimo Novemb.* This  
‘Afternoon, before the King  
‘and Queens Majesty at the  
‘Palace

‘ Palace, the Lords and Com-  
‘ mions being present, the Sup-  
‘ plication was Read in Latin,  
‘ and exhibited by their Ma-  
‘ jesties to the Lord Legat,  
‘ who making an Oration of  
‘ the great Joy for the return  
‘ of lost Sheep, did, by the  
‘ Popes Holiness’s Authority  
‘ give Absolution to the whole  
‘ Realm, and the Dominions  
‘ of the same.

‘ December 4th. Mr. Attur-  
‘ ney and Mr. Sollicitor,  
‘ brought a Bill (viz. A List  
‘ of Names) of divers of the  
‘ Upper House, requiring a  
‘ number of this House to con-  
‘ fer with them, &c. Which  
‘ Immediately were named,  
‘ viz. the whole Council of  
‘ the House (that is, all the  
‘ Members of that House who  
‘ were of the King and Queens  
‘ Privy Council) and Twenty  
‘ one Knights and Burgesses  
‘ sent up to the Lords.

‘On St. Stephen’s Day, Mr.  
‘Serjant *Dyer*, and Mr. Solli-  
‘citor brought from the Lords  
‘the Bill to Repeal certain A&ts  
‘touching the Supremacy,  
‘which was Read next Day,  
‘and the second time Read,  
‘29th. December.

‘Upon the last of *December*,  
‘there were Arguments touch-  
‘ing the Bill of the Supremacy;  
‘and upon the 2d. of *January*,  
‘Arguments upon the same  
‘Bill.

‘The same Day is thus en-  
‘tered the great Bill touching  
‘the Repeal of A&ts against  
‘the See of *Rome*, and Assu-  
‘rance of Abby-lands and  
‘Chantry Lands Read the 3d.  
‘time, and Assented to.

By this Journal it appears,  
that the Reconciliation was  
first performed, before the  
Bill for the securing of Abby-  
lands was perfected in the  
Houses: So that all the Mem-  
bers

‘the Feast of the Reconciliation,  
‘and Processions, with all the  
‘highest Solemnities they at  
‘any time use, were to be on  
‘that day.

*Duditius* tells us, That there  
‘was every where great (*n*) re- <sup>(n) Vita</sup>  
‘joycing for the return again of <sup>Cardinalis</sup>  
· *England* to the ancient Faith, <sup>Pol. p. 30.</sup>  
‘and great expressions of the <sup>De Anglie</sup>  
‘joy: In all places Prayers be- <sup>ad Pristi-</sup>  
‘ing decreed, and due Thanks <sup>nam Fidem</sup>  
‘returned to God. Besides <sup>reditu mag-</sup>  
‘which, Pope *Julius* III. pub- <sup>na ubiq;</sup>  
‘lished a most ample *Jubilee* up- <sup>gratulatio</sup>  
‘on that occasion. And there <sup>facta est,</sup>  
was good reason for it in all <sup>magnaq;</sup>  
the Territories of the *Roman* <sup>letiæ sig-</sup>  
*Catholic Communion* that had a- <sup>nificatio.</sup>  
ny regard for *England*, since it <sup>Omnibus</sup>  
was the greatest revolution of <sup>locis sup-</sup>  
that Age; and no less to be <sup>plicationes</sup>  
wondred at, than that K. *Henry* <sup>decreta, ac</sup>  
VIII. could suppress so many <sup>merita Deo</sup>  
Abbies in such a way as he did, <sup>gratiae actæ</sup>  
<sup>sunt: Pre-</sup>  
<sup>terea Julius</sup>  
<sup>III. Pont.</sup>  
<sup>Max. am-</sup>  
<sup>plissimum</sup>  
<sup>Jubilatum</sup>  
<sup>promu'ga-</sup>  
<sup>vit.</sup>

Having given you this prospect of the conduct of this great affair, I come now to the Act it self, which in *Pulton* is entituled, *All Statutes against the See of Rome repealed.*

The Act first recites, 'That wherein much false Doctrin had been Abby-Lands preached and written since the 20th. of King *Henry VIII.* How *Cardinal Pool* was sent from the Pos- *Rome, Legat de Latere*, to call fessors. the Realm into the right way 1 & 2 *Pb.* from whence it had strayed. & Mar. 6. 8.

Then relates at length the The first supplication of the Parliament suppli- to the King and Queen, to be cation a mean to reduce them into for re- the Catholic Church, by their concilia- intercession with the Legat- tion. *Cardinal*; for which I refer Repeal you to the Statute. Then im- of seve- mediatly follows a Repeal ral Sta- of all Statutes made against tutes, ac- the Supremacy, and See Apo- cording to pro- stolic, since the time of the mise. *Schism*; in accomplishment of

bers of both Houses being absolved, in the Name of the whole Realm, there could be no Objection against their unqualifiedness by any Church Censures, to pass that Bill, which is of no small moment to be considered.

Whence you may Judge concerning what Mr. (l) Fox (l) Marty. Writes, That about the time part 3. of the Absolution, a Messenger fol. 113. was sent from the Parliament to the Pope, to desire him to Establish the Sale of Abby and Chantry Lands; for the Lords and the Parliament would grant nothing on the Popes behalf, before their Purchases were well secured.

As to a Messengers sending, no doubt several dispatches, were made to and from Rome during this Transaction, but I cannot conceive that in so short a time a Currier could go and come from Rome, and bring

new Powers to the Cardinal, yet I will not insist upon that. But I believe he Writs truly, that what preparation soever was made, by Debates, Conferences, &c. concerning the Repeal of other Laws against the See of *Rome*, they never passed into Bills, till the Bill for securing Religious Lands was perfected.

Hence we may conclude the Reason why the Solemn Procession, related in Mr. Fox was not till the 25th. of *January*, after this Parliament was Dissolved, which was on the 16th. of the same Month, which Procession, (m) Dr. *Burnet* saith, 'was to thank God for the Reconciling them again to the Church: And to keep up a constant remembrance of it, it was ordered that St. *Andrews* Day should be still observed as the Anniversary of it, and be called 'the

(m) Hist. Reformation, part 2. fol. 300.

tutes of the Realm for the time  
being) have the same: For the  
avoiding of all scruples that  
might grow by any of the oc-  
casions aforesaid, or by any  
other ways or means whatso-  
ever, it may please your Ma-  
jesties to be Intercessors and  
Mediators to the said most Re-  
verend Father Cardinal *Pool*,  
that all such causes and quar-  
rels, as by pretence of the said  
Schism, or by any other occa-  
sion or means whatsoever,  
might be moved by the Pope's  
Holiness, or by any other Ju-  
risdiction Ecclesiastical, may  
be utterly removed and taken  
away; so as all persons, ha-  
ving sufficient Conveyance of  
the said Lands, and Heredita-  
ments, Goods, and Chattels,  
may without scruple of con-  
science enjoy them, without  
Impeachment or Trouble, by  
pretence of any General Coun-  
cil, Canons, or Ecclesiastical  
Laws,

The Pe-  
tition of  
the two  
Houses  
to the K.  
& Q. to  
be Inter-  
cessors  
to Card.  
*Pool* to  
confirm  
Abby-  
Lands,

‘ Laws, and clear from all dangers of the Censures of the Church.

Before I proceed further, I think fit to note, That by the consent of both Houses it seems clear, that they looked upon those Lands to be well secured, according to the Laws of the Land ; which appears, because

(p) Second Parliament 1<sup>o.</sup> Maria. Bill prepared before the Cardinal's arrival. I find in the Journal of the (p) Commons House, That upon the 25<sup>th</sup>. of April, 1555. a Bill was engrossed, ‘ that Bishops should not convert any person for Abby-Lands ; and the next day I find the Bill passed their House, that the Bishop of Rome, nor any other Spiritual Person, shall convert any person for Abby-Lands.

So that what is to be cleared, is, that for removing of scruples of conscience, and preventing the causes and quarrels moved by the Pope, See-Apostolic, or any other Ecclesiastical Jurif-

of their promise made in their supplication. Upon which, at the intercession of their Majesties, by the Authority of their holy Father Pope *Julius III.* and of the Apostolic See, they were assyled, discharged and delivered from Excommunications, Interdictions, and other Censures Ecclesiastical, which had hanged over their heads for their said defaults, since the time of the said Schisim, mentioned in their supplication.

Then follows another supplication to their Majesties, suppling that all occasion of contention, on, hatred, grudge, suspicion, for tation and trouble, both outwardly and inwardly, in mens consciences, which might arise among them by reason of Disobedience, might by Authority of the Pope's Holiness, and by ministration of the same unto them by Cardinal *Pool*, by

Second  
king a-  
way all  
occasion  
of con-  
tention.

‘ by Dispensation, Toleration,  
‘ or Permission respectively, as  
‘ the case shall require, be abo-  
‘ lished, and taken away.

Concer-  
ning Ab-  
by-  
Lands,  
&c.

After some other things, follows in these words: Fi-  
nally, when certain Acts and  
Statutes have been made in  
the time of the late Schism,  
concerning the Lands and He-  
reditaments of Archbishop-  
rics and Bishoprics, the sup-  
pression and dissolution of  
Monasteries, Abbies, Priories,  
Chantries, Colleges, and all  
other the Goods and Chattels  
of Religious Houses, since the  
which time the Right and Do-  
minion of certain Lands and  
Hereditaments, goods & Chat-  
tels belonging to the same, be-  
dispersed abroad, and come to  
the hands and possessions of  
divers and sundry persons,  
who by Gift, Purchase, Ex-  
change, and other means (ac-  
cording to the Laws and Sta-  
tutes

Jurisdiction, there was effectual course taken.

Therefore, because that part in the Act is put in *Latin*, whereby every Reader of it doth not, or will not, observe the force of it, I shall render the most material passages of it into English.

First, the Bishops and Clergy in Convocation present their supplication to the King's and Queen's Majesties, shewing,

' That they (*viz.* the Clergy) were the *Præfects* of the Church, and the care of Souls was committed to them, and they were appointed Defenders & Curators of the goods, Jurisdictions, and Rights of the said Churches by the dispositin of the Holy Canons: Therefore they ought with the remedies of Law to recover to the ancient Right of the Church, the Goods, Jurisdictions, & Rights of the Church, <sup>(q)</sup> spent, or lost in

<sup>(q)</sup> *de perditam amissione.*

‘ in the late pernicious Schism.

The reasons why they desire their confirmation ; as preferring public Peace before private commodity.

‘ Nevertheless, having had among themselves mature counsel and deliberation, they do ingenuously confess themselves best able to know how difficult, and as it were impossible, the recovery of the Goods of the Ecclesiastics would be, by reason of the manifest, and almost inextricable Contracts and Dispositions had upon them ; and if those things should be questioned, the quiet and tranquility of the Kingdom would be greatly disturbed ; and the unity of the Catholic Church, which by the Piety and Authority of their Majesties was introduced into the Kingdom with greatest difficulty, could obtain no due progress, or finishing.

‘ Therefore, preferring the public quiet before private commodities, and the health of

' of so many Souls, redeemed  
 ' with the precious Blood of  
 ' Christ, before earthly Goods,  
 ' not seeking their own Profit,  
 ' but the things of Jesus Christ:  
 ' They earnestly request, and  
 ' most humbly supplicate their  
 ' Majesties, in their names to  
 ' communicate these things to  
 ' the Legat, and vouchsafe to in-  
 ' tercede, That concerning these  
 ' Ecclesiastical Goods (in part, or  
 ' in whole, according to his plea-  
 ' sure, and the Faculty and Pow-  
 ' er given him by the most holy  
 ' Lord the Pope) he would en-  
 ' large, or set at liberty, and re-  
 ' lax the detainers of those  
 ' goods, preferring public good  
 ' before private; Peace and  
 ' Tranquility before Dissoluti-  
 ' on and Perturbation; and the  
 ' health of Souls before earthly  
 ' Goods: They giving their af-  
 ' fents to whatever he should  
 ' do, and that in the premises  
 ' he would not be strict or diffi-  
 ' cult.

Here note,  
 by Goods  
 [Bona] in  
 the Ca-  
 non-law,  
 all Lands,  
 as well as  
 Chattels,  
 are com-  
 prehend-  
 ed.

Then

The Then follows the Cardinal's  
 Dispensation, wherein, after  
 fation of the recital of the several breach-  
 the Car- es of the supplication of the  
 Cardinal. Parliament, and the uncanoni-  
 cal things that had been done,

The it is added, 'That as to Ecclesi-  
 reasons astical Goods, they were sei-  
 laid zed, and possessed by divers  
 down persons of the Kingdom,  
 why the which, tho' by the Constitu-  
 Cardi- tions of the Canons they  
 nal dis- penseth, 'might be declared void, yet if  
 &c. 'they should be revoked into  
 'any other State than in which  
 'they then were, the public  
 'Peace and Quiet of the whole  
 'Kingdom would be disturbed,  
 'and the greatest Confusion  
 'would follow; especially if  
 'the possessors of the same  
 'Goods should be molested:  
 'Therefore the Parliament  
 'have humbly supplicated their  
 'Majesties, that they would  
 'vouchsafe to intercede with  
 'the Cardinal.

And

' And whereas the Bishop  
 ' & the Clergy of the Province  
 ' of *Canterbury*, representing al-  
 ' most the whole body of the  
 ' Ecclesiastics of the Kingdom,  
 ' to whom the cause of those  
 ' Ecclesiastic Goods do mostly  
 ' appertain, have declared, That  
 ' these Goods cannot be recalled  
 ' to the Right of the Church,  
 ' but the universal Peace and  
 ' Quiet of the Kingdom will be  
 ' disturbed, and the cause of the  
 ' Faith, and the Unity of the  
 ' Church, now by the consent  
 ' of all introduced into the  
 ' Kingdom, shall be brought in-  
 ' to extreme danger ; and have  
 ' supplicated, &c. as before is re-  
 hearsed.

' Therefore We, who are sent The  
 ' Legat *de latere* to your Maje- Cardi-  
 ' sties and this most Noble nal's  
 ' Kingdom, from our most holy Autho-  
 ' Lord Pope *Julius III.* his and rity.  
 ' the Apostolic See, That we  
 ' might reconcile the Kingdom

M      ' which

‘(which hath so long been separated from the Unity of the Catholic Church) to God, & the Church of Christ, and his Vicar upon Earth, and should with all study procure all those things which appertain to the Peace and Tranquillity of the Kingdom.

‘After by the benignity of God, and the Piety of your Majesties, by the Authority of the said our most holy Lord the Pope, whose Person We here represent, the Reconciliation is made.

That we may take care for the Peace and Tranquillity of the said Kingdom, and the Unity of the Church, from whence the Salvation of so many Souls redeemed by the precious Blood of Christ depends, now introduced into this Kingdom, may be strengthened, and remain safe.

And

‘ And whereas the stability  
‘ of either of them, consists  
‘ mostly in that no molestation  
‘ be brought upon the Posse-  
‘ sors of Ecclesiastical Goods,  
‘ whereby they may not retain  
‘ them which so many and such  
‘ grave Testimonies cause us to  
‘ believe ; and the Intercession  
‘ of your Majesties ( who have  
‘ so studiously and holily labor-  
‘ ed for restoring the Unity of  
‘ the Church, and the Auth-  
‘ rity of the Apostolic See) may  
‘ have that Authority with us  
‘ that is fit, and that the whole  
‘ Kingdom may know, and in  
‘ truth and reality experience,  
‘ the Motherly Indulgence of  
‘ the Apostolic See towards it :  
‘ Absolving, and judging to be  
‘ absolved, every one to whom  
‘ these Writings may appertain,  
‘ from all Excommunications,  
‘ Suspensions, Interdicts, and  
‘ other Ecclesiastic Sentences,  
‘ Censures, and Punishments,

The sta-  
bility of  
the Re-  
concili-  
ation &  
the  
Peace  
consists  
in the  
assu-  
rance of  
Abby-  
Lands.

‘ by Law , or by Man , upon  
 ‘ any occasion , or cause what-  
 ‘ soever Pronounced , ( if for  
 ‘ the causes aforesaid only they  
 ‘ be inflicted.) And so the Car-  
 dinal passeth to the particulars  
 in the Supplication : And last-  
 ly as to the Ecclesiastic Goods ,  
 adds these words .

The words of the Dispensation and confirmation of Abby-lands, notwithstanding the Canons and constitutions, &c. to the contrary.

‘ And to whatever person  
 ‘ of this Kingdom , to whose  
 ‘ hands Ecclesiastic Goods ,  
 ‘ by whatever contract , either  
 ‘ Lucrative , or Onerose they  
 ‘ have come , or they have  
 ‘ held , or do hold them , and  
 ‘ all the Fruits , tho’ unduly  
 ‘ received , of them , in the  
 ‘ whole he doth remit and re-  
 ‘ lease ; Willing and decern-  
 ‘ ning that the Possessors afore-  
 ‘ said of the said Ecclesiastic  
 ‘ Goods , Moveable , and Im-  
 ‘ moveable , may not at pre-  
 ‘ sent , or for the future , by the  
 ‘ Dispositions of General or  
 ‘ Provincial Councils , or the  
 ‘ Decretal

‘ Decretal Epistles of Roman  
‘ Bishops, or any other Eccle-  
‘ siastic Censure be molested,  
‘ disquieted, or disturbed in  
‘ the said Goods, or the Pos-  
‘ session of them, nor that any  
‘ Ecclesiastic Censures, or  
‘ Punishment, be Imposed or  
‘ Inflicted, for the detention,  
‘ and Non-Restitution of the  
‘ same ; and so by all kind of  
‘ Judges and Auditors, it ought  
‘ to be adjudged and defined,  
‘ taking from them all kind of  
‘ Faculty, and Authority of  
‘ Judging otherwise, and de-  
‘ cerning it to be Null and  
‘ void, if any thing happen to  
‘ be attempted to the contra-  
‘ ry.

‘ Notwithstanding the fore-  
‘ said defects or whatever A-  
‘ postolic Special or General  
‘ Constitutions and Ordinances  
‘ Published in Provincial, and  
‘ Synodal Councils, to the  
‘ contrary.

An Admonition to those that do hold the Goods of the Church, and an exhortation to allow maintenance to Parish Parsons and Vicars.

Then follows the Admonition, that tho' all the Moveable things of the Churches were indistinctly released to those that possess them, yet he would Admonish them, that having before their Eyes the severity of the Divine Judgment against *Balthazar* King of *Babylon*, who converted to prophane uses the Holy Vessels, not by him, but by his Father taken from the Temple ; if they be extant they will restore them to their proper Churches or to others. The meaning of which I have before explained. Then follows.

Exhorting also and by the Bowels of the Mercy of Jesus Christ vehemently intreating all those, to whom this matter appertains, that not being altogether unmindful of their Salvation, at least they will do this ; that out of the Ecclesiastical Goods principally of those

those which were specially destined for the support of Parsonages and Vicarages, that in Cathedrals and other Inferior Churches, now in being, it may be so provided for them 'that have the care of Souls, 'that their Pastors, Parsons, 'and Vicars may Commodiously, and Honestly, according to their Quality and State be maintained, whereby they 'may Laudably exercise the 'Cure of Souls, and support 'the Incumbent Burthens, This is Dated at Lambeth 9th. of the Kalends of January, the 5th. of Pope Julius the third.

Then follows in the same Act the Confirmation of all these in the most General, Comprehensive, and particular words, that the Wisdom of that Age could devise, to Comprehend all the Religious Houses, Colleges, Chantries, Hospitals, Guiids, Fraternities,

The Caution used in securing the Lands not to be doubted.

Obits, &c. so Alienated.

It is not to be doubted but our Ancestors who had so lately acquired those Abby-lands, and were in much more eminent danger of a Resumption, than we are in this Age, would be as cautious to have these Confirmed to them by all the Laws, Ecclesiastical, and Civil, as could be contrived for their firm security: And that the Legats Absolution and Remission were sufficient according to the Canon Law, will not be denied by any who hold the Authority of the Pope in such matters; since the Pope Conferred upon the Cardinal his own Power to do in that affair as much as if he had been Personally present he could have done; since in one place it is expressed, that the Legat acted by the (f) Authority of the most Holy Lord the Pope whose Person, Character

(f) *Per  
Autorita-  
rem Sacra-  
tissimi Do-  
mini nostri  
Pape cuius  
vices su-  
binemus.*

er or Power he hath, for the word *Vices* Implys, that he was his Compleat Substitute to do as much as he could do, and in another place of the same Absolution he expresseth his Powers thus, *by (t) Apostolic Authority, by the Letters of our most Holy Lord the Pope Julius the third, granted to us and with which Authority we are empowered in this particular.*

(t) *Autboritate Apostolica per literas &c. nobis concessas & qua fungimur in hac parte.*

Whoever considers this Act, and attentively will peruse it, as it is Printed in our Statutes, or is upon Record in the Roll, must conclude it had all the Authority that either an Act of Parliament in *England*, or a Constitution of the Pope by his Bull can give it, and I hope I have sufficiently cleared it, that by the Canon Law and continual Practice of the Pope, he hath a full Power to Establish and make valid what he did in this particular.

SECT.

## S E C T. IX.

*The Exceptions against this Assurance of Abby-lands to the Possessors, that it was not confirmed by Pope Paul the 4th. fully Answered.*

Pietro Soave's Assertion that Pope Paul the 4th. did not confirm

Abby-lands.

(a) Fol. 367.

YOU are pleased to endeavor to Invalidate the force of this Spiritual and Temporal Act, by producing the Opinion and assertions of Father Pietro Soave Polano, in his Council of Trent, and one or two Gentlemens, whose Sentiments you so zealously have embraced.

The words of Soave (a) are thus rendred into English by Sir Nathaniel Brent. 'John Peter Caraffa, by the Name of Paulus 4us. being Created Pope 1555. On the first Day of

‘ of his Papacy the English  
 ‘ Ambassadors from King Phi-  
 ‘ lip and Queen *Mary*, entred  
 ‘ Rome, viz. The (b) Viscount  
 ‘ Montacute, the Bishop of  
 ‘ Ely, and Sir Edward Carn, there  
 ‘ being one to Represent every  
 ‘ State of the Kingdom, sent to  
 ‘ make their Obedience to the  
 ‘ Pope, and to obtain a Con-  
 ‘ firmation of all those Graces  
 ‘ Cardinal Pool had granted in  
 ‘ the Popes Name, saith Dr.  
 ‘ Burnet.

(b) Hist.  
 Reformation,  
 part  
 2. fol. 300.

‘ At the first Consistory af-  
 ‘ ter the (c) Coronations, the  
 ‘ Ambassadors were brought to  
 ‘ it, who prostrating themselves (c) Idem  
 ‘ at the Popes Feet did in the Soave.  
 ‘ Name of the Kingdom ac-  
 ‘ knowledg the faults commit-  
 ‘ ted; relating them all in par-  
 ‘ ticular, for so the Pope would  
 ‘ have it, Confessing they had bassa-  
 ‘ been ungrateful for the many dors  
 ‘ benefits received from the from  
 ‘ Church, and humbly craying Queen  
 ‘ Pardon *Mary*.

The  
 Popes  
 Recep-  
 tion of  
 the Am-  
 bassa-  
 dors  
 from  
 Queen  
*Mary*.

‘ Pardon for it. The Pope  
 ‘ did Pardon them, took them  
 ‘ up from the ground, and Em-  
 ‘ braced them, and to Honor  
 ‘ their Majesties that sent them,  
 ‘ gave the Title of a Kingdom to  
 ‘ *Ireland*.

**His re-  
 prehen-  
 sion of  
 the pro-  
 ceedings  
 in Eng-  
 land.**

‘ In private Discourse, saith  
 ‘ our Author, betwixt the  
 ‘ Pope and the Ambassadors, he  
 ‘ found fault that the Church  
 ‘ Goods were not wholly re-  
 ‘ stored, saying, that by no  
 ‘ means it was to be Tolera-  
 ‘ ted, and that it was necessary  
 ‘ to render all even to a Far  
 ‘ thing, because that the things  
 ‘ that belong to God can never  
 ‘ be applyed to Human uses; and  
 ‘ he that withholdeth the least  
 ‘ part of them is in continual  
 ‘ State of Damnation. That  
 ‘ if he had Power to grant them,  
 ‘ he would do it most readily,  
 ‘ for his Fatherly Affection  
 ‘ which he beareth them, and  
 ‘ for his experience of their  
 ‘ *Filial*

' Filial Obedience, (d) but his  
 ' Authority was not so large,  
 ' as he might prophane the  
 ' things Dedicated to God, and  
 ' let *England* be assured, that  
 ' this would be an Anathema  
 ' and a Contagion, which by  
 ' the just Revenge of God,  
 ' would always hold the King-  
 ' dom of *England* in perpetual  
 ' Infelicity; and he charged the  
 ' Ambassadors to Write there-  
 ' of Immediately, and was not  
 ' content to speak of it once,  
 ' but repeated it as often as  
 ' there was occasion, and said  
 ' also plainly, that *Peter Pence*  
 ' ought to be payd as soon as  
 ' might be. Thus far *Soave*.

In Answer to this, Cardinal  
 (e) *Palivicino*, after his Dis-  
 course of the business of the  
 Kingdom of *Ireland*, as to the  
 Restitution of the Ecclesiastic  
 Goods in *England*, faith,  
 ' because in that Kingdom dur-  
 ' ing the time of the Schism

(d) Mr.  
 Fox saith,  
 the Pope  
 published  
 a Bull in  
 Print a-  
 gainst the  
 restoring  
 Abby-  
 lands  
 which Dr.  
 Burnet af-  
 firms also  
 Appendix  
 fol. 403.

(e) *Lib. 13.*

*c. 13.*

Cardi-  
 nai *Pal-  
 vicino's*  
 Asserti-  
 on about  
 the con-  
 firming  
 Religi-  
 ous  
 Lands.

' most

most grieveus Usurpation of Church-lands had been made, as he had before related, some by private persons, others by the Crown. Those were with great Liberality restored by the Queen. But concerning the others *i. e.* those in the Subjects Possessions, it was Judged profitable to use condescention; lest with a pay of so great Interest, they should Enroll the Usurpers under the Standard of Heresie not sufficiently destroyed. The plain sense of which, is that they were to be Indulged in their Possessions, how unjust soever they were; lest the denying of it should enforce them, for the sake of preserving their Estates, to reject the Reconciliation, which was the prime thing desired.

It is true this Pope *Paul the*

*(f) Ricaur*  
continua-  
tion 110. *4th.* is *(f)* represented by Historians to be a Morose Man, of

of a *Saturnine Temper*, being the first Author and Contriver of the Inquisition, and that by a new Decree he retrieved all those Goods and Ecclesiastical Revenues, which had been (g) Alienated from the Church since the time of *Julius the 2d.* to his Days, and that since the time that *Rome* had been sack-ed by the *Spaniards*, (who had Plundered and Sequestred the Estate and Rents of the Family of *Caraffa*, of which he was a Son) he had conceived an Im-placable anger, and Inveterate hatred against the whole Na-tion; which also was encreas-ed by that ill Treatment, and Injustice (h) which the Vice-King of *Naples* once used to-wards his own Person. For being Created by *Paul the 3d.* Arch-bishop of *Naples* he was debarred from the Possession and benefits thereof by the Vice-Roy, on no other pre-tence,

(g) Pa.  
112.  
Answr  
to *Soa-  
vis argu-  
ments.*

(h) Pa.  
113.

pretence than that he was suspected to favor the *French* party ; and upon that affront he would have persuaded *Paul* III. to a War with *Naples* ; but the Pope declining that, the anger and fury of this *Paul* IV. being suppressed until he became Pope, did then burst forth and vent it self ; so that he made a stricter Union with *France*, and commenced a War against *Philip* King of *Spain*.

(i) p. 112. Yet it is likewise noted, (i) That notwithstanding the Pride and rudeness of his Nature, he did several things in the beginning of his Papacy to gratifie and please the people of *Rome*, in so much that they erected a Statue of Marble for him in the *Capitol* : And I shall now endeavor to make it clear, that he did ratifie what Cardinal *Pool* had done ; and that his Animosities against *Spain* or Cardinal

(k) p. 118. *Pool* (whom he (k) recalled from his

his Legatship in *England*) were acts of a later date, and he had the good conduct and fortune to prove a successful Instrument in making that memorable Peace betwixt *Philip* King of *Spain* and *Henry* King of *France*; And it is apparent by Sir *Edward Carne*'s (l) Letter, that the (l) *Hist. refor. coll. lett. Rec.* Pope did revoke the Cardinal only because of the War with *Spain*, as he did his Nuncio's from all King *Philip*'s Coun- treys; but staid that of the Cardinal at Queen *Mary*'s desire.

Having related what *Soavo* hath published concerning this matter, before I proceed to the clear proof that Pope *Paul IV*. did ratifie what Cardinal *Pool*, The O- had done, I do offer to your pinion consideration what I have un- of a der the hand of a Learned Fa- ther, of sufficient Learning and Knowledge in the Canon-Law, and of great Candor and Vir- N tue, Learned Roman Catho- lic, Fa- ther *W.*

tue, That he believes that from the moment of the Release of Cardinal *Pool*, all Possessors of those Lands had a just Title, even by Canon-Law, to them, even as to their other Lands : And, as the Pope cannot deprive them of their other Lands by any Act whatsoever, no more can he deprive them of those Lands ; nor that any Canonist will own that any succeeding Pope can repeal the Release of Church Lands. Which must be most clear, whenas the Release was so confirmed, as I shall now endeavor to make clear by some positive proofs.

The first of which shall be what I have found in the Journal of the House of Commons, Endorsed *Seymour*, which you may have access to, for your further satisfaction, if you scruple my credit in that particular ; for I have copy'd it from the

the Original, in the custody of the Honorable Sir *John Trevor*, Master of the Rolls, whose singular favor I must ever acknowledge, not only in affording me the perusal of this Journal, and ready admittance to the Records in his custody, but likewise in furnishing me with a Repertory, whereby I am enabled readily to find such Records as I have had, or may have occasion to peruse for His Majesties Service.

This Journal reacheth from the 1<sup>st</sup>. of *Edward VI.* to the 8<sup>th</sup>. of Queen *Elizabeth*. In the assu-  
the first leaf of the Parliament rance of  
2 & 3 of King *Philip* and Queen *Abby-*  
*Mary*, which begun the 21<sup>st</sup>. <sup>The first proof of</sup> Lands  
of *October 1555*, After the re-  
lation of choosing the Speaker, <sup>from the</sup>  
&c. these following words are <sup>Journal</sup>  
entred. <sup>of the</sup>  
<sup>House</sup>  
<sup>of Com-</sup>

*After which was read a Bull from the Pope's Holiness, confirming the doings of my Lord Cardi-*

nal Pool touching the Assurance of Abby-Lands, &c. after which the Speaker with the Commons departed to the nether House.

It is true there is nothing of this mentioned in the Journal of the Lords; but whoever looks into their Journals in the Reign of Queen *Mary*, and those before, and some while after, will find little in them besides the names of the Proxies for the absent Lords on one side, and then the Folio divided into three Columns; in the first of which are the Names of the Bishops present; in the second the recital of the appearing Peers; and in the third only the Titles of the Bills read: So that in several Folio's there is not one Line writ in the third Division.

Second  
Proof.

I now pass to the second proof, That Pope *Paul IV.* did by Bull confirm what Cardinal *Pool* had done. To illustrate which,

which, I shall translate into English the Copy of it, to be found in (m) Sir *William Dugdale's* last Volume of his *Mona-<sup>(m) Ecclesiae Collegiate, fol.</sup>sticon*, transcribed from the Original in my Lord *Peter's* custody. <sup>207.</sup>

The Title is, *The Bull of Paul The Bull IV. Bishop of Rome*; in which, of Con- for better caution, he especial- firmati- ly and expressly approves and confirms to *William Peters*, Knight, and Counsellor of the King, all and singular the sales of several Mannors, &c. sometimes belonging to divers Monasteries by King *Henry VIII.* dissolved, which he (*viz.* Sir *William*) as it is said, is ready to assign and demise to Spiritual Uses.

‘ *Paul Bishop, Servant of the Servants of God, to the per- petual memory of the Fa<sup>t</sup>t.*  
 ‘ *By the accustomed bounty of the Apostolic See, it becomes us freely to impart Apostolic Favor*

'Favor to those which require  
 'Quiet and Tranquility, espe-  
 'cially, when it is humbly desi-  
 'red from us, and reasonable  
 'causes persuade it, and that  
 'they may remain undisturbed,  
 'to add the stability of Aposto-  
 'lic Munition.

'A Petition being lately ex-  
 'hibited to Us on the part of  
 'Our beloved Son the Noble  
 'Sir *William Peters*, Knight, and  
 'Counsellor of the King, of the  
 'Diocese of *Exeter*, That here-  
 'tore King *Henry VIII.* of fa-  
 'mous Memory, and several  
 'other persons, (there particu-  
 'larly named) sold to the same  
 'Sir *William Peters*, Mannors,  
 'Lordships, Advowsons, Lands,  
 'etc. belonging to Monasteries,  
 '(particularly also named) as  
 'appeared by Instruments and  
 'public proofs.

'And afterwards our belo-  
 'ved Son *Reginald*, Deacon of  
 'St. *Mary in Cosmedon*, called  
 'Car-

‘ Cardinal Pool, Legat de Latere  
 ‘ in England, of Us and the  
 ‘ aforesaid See being authorized  
 ‘ to that matter, with sufficient  
 ‘ power by the Letters of the  
 ‘ said See, as appears in his  
 ‘ Commission.

‘ And afterwards we gene-  
 ‘ rally, under certain words  
 ‘ expressed in mode and form,  
 ‘ have (n) approved and con-  
 ‘ firmed the Sales, Gifts, and  
 ‘ Exchanges, and Grants, made  
 ‘ to and by him, and added to  
 ‘ them strength of assurance, or  
 ‘ firmness, as in our Letters  
 ‘ made thereupon is said more  
 ‘ fully to be contained.

‘ However, as the said Peti-  
 ‘ tion subjoyned expresseth, the  
 ‘ same Sir *William*, who, as he  
 ‘ affirms, is ready to assign and  
 ‘ demise the said Rectories to  
 ‘ Spiritual Uses, desires to have  
 ‘ all the Sales, Gifts, and Grants  
 ‘ made to him of those things,  
 ‘ and all the things in the said

(n) By this clause the Bull mentioned in the Journal of the House of Commons must be understood.

' Instruments and Documents  
 ' contained, for the better cau-  
 ' tion, specially and expressly to  
 ' be approved and confirmed :  
 ' And besides, hath humbly  
 ' supplicated to Us, That of A-  
 ' postolical Benignity we would  
 ' vouchsafe to provide for the  
 ' Indemnity and Quiet of him  
 ' and his.

The  
 Pope's  
 Dispен-  
 sation  
 and Ab-  
 solution  
 from Ec-  
 clesiasti-  
 cal Cen-  
 sures.

' Therefore We, who admit  
 ' to the favor of our audience  
 ' the prayers of those devoted to  
 ' Us, and Our foresaid See, quit  
 ' the said *Will*, from all Excom-  
 ' munications, Suspensions, In-  
 ' terdicts, and other Ecclesia-  
 ' stic Sentences, Censures, and  
 ' Punishments, either by Law,  
 ' or from any man, upon any  
 ' occasion or cause produced,  
 ' (if he be by any of them any  
 ' ways tied in consequence of  
 ' any effect of these presents on-  
 ' ly) by the tenor of these pre-  
 ' sent's absolving him, and judg-  
 ' ing him to be absolyed. Being  
 inclined

inclined by those supplicati-  
ons, by Apostolical Authori-  
ty, by these presents do per-  
petually approve and confirm  
all the Sales, Grants and Gifts  
aforesaid ; likewise all the  
Receipts and Procurements of  
the Possessions, and the retain-  
ing of them ; and, as they con-  
cern them ,all & each singular  
other matters, in all the In-  
struments, Documents, and  
other Writings, and things,  
contained in the foresaid Let-  
ters of the said *Reginald* the  
Cardinal ; and to them do add  
the strength of a perpetual  
and inviolable firmness, sup-  
plying all and singular defects  
of Law or Fact necessary to be  
expressed, if by chance any  
happen to intervene in them ;  
and decerning them inviolably  
to be established, without any  
scruple of conscience ; as also  
by the said *William Peters*, and  
Bishops, Chapters, Abbots,  
Priors,

'Priors, Prioresses, and Con-  
 'vents, and others, which these  
 'any way concern, or may con-  
 'cern for the future, according  
 'to the tenor of the Sales,  
 'Grants, and other Dispositions  
 'made upon them, in all things  
 'and by all means perpetually  
 'to be observed; and so to be  
 'judged, and ought to be defi-  
 'ned by all Judges, and Eccle-  
 'siastical and Secular Comissa-  
 'ries enjoying any Authority;  
 'taking from them and every  
 'of them every Faculty and  
 'Authority of Judging and In-  
 'terpreting otherways, and ma-  
 'king it void and null, if upon  
 'the premises, by any one by  
 'any Authority, knowingly or  
 'ignorantly, it happen to be  
 'attempted.

The  
 Pope's  
 Com-  
 mand to  
 Bishops  
 to de-  
 fend Sir  
 Will. Pe-  
 ters  
 Right.

'Wherefore by Apostolic  
 'Writ We command Our Ve-  
 'nerable Brothers the Bishops  
 'of *London, Exeter, and Pisauria*,  
 'that two or one of them, or  
 'by

‘ by another or others ; these  
‘ present Letters, and whatever  
‘ is contained in them , when  
‘ and where there is need, and  
‘ so often on the part of *Willi-*  
‘ *am Peters* and the Heirs  
‘ aforesaid, or any of them, it  
‘ be required, solemnly to pub-  
‘ lish, and assisting them in the  
‘ premisses, with maintenance  
‘ of an effectual Defence , by  
‘ Our Authority they perform  
‘ it, to make them and every of  
‘ them enjoy them peaceably,  
‘ not permitting any of them  
‘ by the Bishops, Chapters, Ab-  
‘ bots , Priors , Prioresses , or molest  
‘ Convents, or any other, con-  
‘ trary to the tenor of these pre-  
‘ fents,in any wise to be molest-  
‘ ed, vexed, or disturbed ; in-  
‘ flicting upon all contradicters  
‘ and Rebels , by Ecclesiastical  
‘ Censures, and Money-mulct,  
‘ at their pleasure ; punishments  
‘ to be applied, and by other  
‘ opportune remedies quieting  
‘ them ;

No Reli-  
gious to  
him.

‘ them ; postponing all Appeals, and by repeated instances aggravating, and (if need be) calling in to this purpose the aid of the Secular Arm.

The  
Clause  
of Non  
obstante.

‘ Notwithstanding any here-  
‘ tofore sent Apostolic Constitutions and Ordinances, of  
‘ what Kind soever, or by what  
‘ other firmness corroborated  
‘ Statutes and Customs contra-  
‘ ry thereto whatsoever ; or if  
‘ it be indulged from the said  
‘ See, to Bishops, Abbots, Pri-  
‘ ors, Prioreffes, or by any o-  
‘ ther in common or separately,  
‘ that they may not be Inter-  
‘ dieted, Suspended, or Excom-  
‘ municated by Apostolical  
‘ Letters, not making full and  
‘ express mention word by  
‘ word of the said Indul-  
‘ gence.

‘ Therefore it shall not be  
‘ lawful for any man whatsoe-  
‘ ever to infringe or contradict  
‘ by

‘ by any rash attempt, this  
‘ writing of ours, of Absolu-  
‘ tion, Approbation, Adjection,  
‘ Supplement, and Command.  
‘ If any therefore presume to  
‘ attempt this, let him know,  
‘ that he shall incur the Indig-  
‘ nation of the Omnipotent  
‘ God, and of the Holy Apostles  
‘ Peter and Paul.

‘ Dated at *Rome*, at St.  
‘ *Peters*, the Year of the Incar-  
‘ nation of the Lord, 1555.  
‘ the 4th. of the Kalends of  
‘ *December*, the first Year of our  
‘ *Pontificate*, 2 and 3 *Philip and*  
*Mary*. Subsigned *Beltradius*.

From this Bull we may learn Obser-  
there was a General Confir- vations  
mation by Pope *Paul* the 4th. from  
of Cardinal *Pools* Assurance of this  
Abby-lands, and it is as cer-  
tain as any thing can be, to one,  
that hath not seen that Bull,  
which was sent to Absolve the  
whole Kingdom; that it was  
as full in the same or such like  
expres-

expressions as are usual in Alienation of Church-lands, Dispensations, or Absolutions, as were requisite, or the desire of the Interested persons security could expect, since we find, by this to a particular person, what care was taken about securing them.

\* I must own the favor of Dr. Bernard for the loan of this rare Book.

In further confirmation of this give me leave to acquaint you what \* *Andreas Duditius* Writes on this Subject, whose Testimony is the more Authentic, in that he not only Translated out of *Italian* (i) into Latin, the Life of Cardinal *Pool*, (Writ by *Becatellus* Arch-bishop of *Ragusa*) but added several things of his own knowledg, and by the Information of *John Baptista Binardus*, who were both with the Cardinal in *England*.

The 3d. proof. His words, I render thus into English, He (viz. the Cardinal) *omitting nothing which*

(i) *In præfatione Libri de vitâ Cardinalis Poli Imp. Venetiis 1563.*

which might conduce to the compleat restoring of Piety, and the repair of the Ruins of the Church, made in late times: Dealt with the Queen, (k) that she should restore to the Church the Goods which Henry her Father, by force had taken from it, and had Annexed to the Revenue of the Crown, and had Enacted them to be the Rights and Possessions of the Crown. Concerning this he sent an Exhortation to the Queen, excellently penned: Nor did the Queen suffer herself long to be intreated, but laying aside all delay, dismissed all, and permitted them to be disposed of at the Will of the Roman Bishop and his Legat. Which Goods Pool (having first deliberated the matter with the Bishops) so appointed and distributed to every Church, as might be most expedient to encrease the Worship of God, and Establish the Ecclesiastic State, and these, were said to be almost the

the  
the Queen  
her self  
first de-  
signed  
this Resti-  
tution.

pa. 32. B.  
All our  
Authors  
say, that

at, ac Re-  
gii omnino  
Furi pos-  
sessionisque  
esse Decre-  
verat, ipsa  
Ecclesiae  
redderet

etiam agere  
cum Re-  
gina Institue  
ut quae  
Bona,  
Henricus  
Pater, Ec-  
clesiae per  
vim ad-  
empta, ad  
Regia  
Vestigaliz  
ad junxer-

(k) Illud  
etiam agere  
cum Re-  
gina Institue  
ut quae  
Bona,  
Henricus  
Pater, Ec-  
clesiae per  
vim ad-  
empta, ad  
Regia  
Vestigaliz  
ad junxer-

This was the half of the Fruits, which in much less the former more flourishing times than our Author than our Author mentions. the Ecclesiastics had received.

Now mark what follows.

(1) *Ac ne qua Turba excita-  
retur, pla-  
cuit, con-  
sentiente  
Pontifice,  
nibil de re-  
liquis bonis  
quæri que  
passim  
multi pos-  
siderbant,  
sed liberum omnibus relinquī, id agere quod quisque vellet.*  
1d. pa. 32. B.

But (1) least troubles might be raised, it pleased the Cardinal, the Pope consenting, that nothing of the rest of the Goods (viz. Moveable and Immoveable) should be enquired after. But to be left at Liberty to all to do with them what every one willed.

The 4th. proof. The whole matter further appears in the Decrees of the Cardinal, for the Reformation of England Anno 1556. for in the 10th. Decree, wherein any future Alienation of Church-lands is prohibited, this exception is annexed in these words.

(m) Those

(m) Those things always excepted, which concerning Ecclesiastic Goods, before time taken from the Church, by Apostolic Authority now are constituted, from which by this Decree they (viz. the Cardinal and the Clergy met to appoint these Decrees) will no ways derogate.

(m) Excep-  
tis ta-  
men semper  
circa bona  
Ecclesi-  
astica,  
ante ab  
Ecclesi-  
ablatu-  
toritate  
Aposto-  
lica con-  
stituta sunt. Quibus per hoc nullo modo derogari vo-  
lumus. Labbei concil. Tom. 14. fol. 1753.

## S E C T. X.

The Application of what hath been offered towards the Assurance of Abby lands to the present Possessors.

I know nothing can rationally be urged now against on the security, but that either the Pope hath no such Power of dispensing with what is obtained by Intrusion, or that what O one

one Pope doth, another Succeeding Pope may disannul, especially where so great concerns of the Church may invite to it.

Answered.

As to the first, whatever Opinion hath been or is held by some, of the Popes want of Power to dispense, it is most evident, that *de facto* for many 100 of Years they do and have dispensed with Canons, &c. and such Dispensation is looked upon by all of the Roman Catholic Communion to secure, not only their Title in all Ecclesiastical Courts, but likewise it removes all scruples of Conscience.

I shall give you the resolution as to this particular, of an Author. (a) beyond exception, The question he proposeth thus, *Quid si violentus petit à Papa sibi confirmari Beneficium per vim obtentum, & Papa hoc facit, & postea possidet per triennium,*

(a) *Rebus Jus de pat- cij in po- sefforibus*  
vol. 2.9.  
a. 256.

& ultra, an posset molestari?

After he hath argued in the negative, he thus determins it. *Quod si Papa ex certa scientia, de novo concederet Invasori, expressa habita mentione Intrusionis & violentiae, videtur illam violentiam remittere, & de novo conferre, nec obstat quod violentus semper potest molestari. Verum est (says he) non purgata violentia: Sed hic purgavit violentiam Impetrando a Papa, ergo non amplius dicitur violentus, nec Intrusus, quod notandum.*

The summ of which is, that it being questioned whether a violent Possessor of Church-lands, desiring of the Pope to confirm him in his Benefices, obtained by force, and the Pope sed with do it, and after the Intruder by the Possess it for three Years or Pope. more, whether such an one can be molested, viz. Ejected by course of Law?

His answer is, that if the

A violent Intruder may be dispensed with by the Pope.

Pope on his certain knowledg grant the same anew to the Intruder, and violent Possessor; it seems the violence is remitted, and the thing is granted anew. Neither, saith he, doth the General Rule hold good in this case, that the violent Intruder may always be molested: For that is only true where the violence is not purged, but here the violence is purged by obtaining the Popes Grant; therefore he is no more to be called a violent Possessor or Intruder, which, saith he, is to be noted. By this you see a dispensing Power is owned.

Objecti-  
on. I know this is spoken of  
Church Livings Possessed by  
Church Men; but here you  
will say are Church Lands Pos-  
sessed by Lay men which ex-  
treamly alters the case.

Answer. In Answer to which, all that I have in the last two Sections discoursed, proves it as appli-  
cable

cable to our case ; for if the Popes Authority be good in any case, where the necessity of the matter was so urgent in the Opinion of his Holiness and all Roman Catholics, that the Reconciliation to the Roman Catholic Church was to be preferred before the comparatively few Religious enjoying their Possessions, I suppose it is good here.

How much in all cases the public is to be preferred before the private, appears in the resolution given by a Learned (b) Civilian thus, we are to (b) Joa-  
know, saith he, that there is cheni  
a Superior Law that the pub- Mynsin-  
lic Society of Men be conserv- geri  
ed ; and it is an Inferior Comment.  
Law, that right shall be done in Instit.  
to every one. When this Lib. 2.  
Inferior Law therefore cannot be Tit. 16. de  
preserved, without the viola- usucaptions  
tion of the Superior, the Inferior Law is neglected, that n. 20. 1772

the Superior may be fulfilled, viz. that the public good and tranquility be conserved, and there be an end of strife.

So in another case the fore-cited (c) *Rebuffus* faith, *this is Introduced for public good, lest suits about Benefices should be Immortal, and for the ease of the Subject, lest he should Eternally doubt of his right.*

*Alcuin's Opinion rather to dispense with payment of Tithes than hinder Pagans to turn Christians.*

This calls to mind what *Alcuin* the great English Dr. and Chaplain to *Charles the Great*, writes to him concerning the *Hunns and Saxons*, who being Conquered by the Emperor, had lately received the Christian Faith; *Alcuin* there adviseth the Emperor, that it were better for the benefit of the Christian Faith, not to impose the payment of Tithes upon them. He saith, we know that Tything of our Substance is very good, but it is better to let that go, than lose

lose our Faith, we our selves  
faith he, nourished and taught  
in the Catholic Faith, scarce  
consent to pay full Tythe of  
our Substance; how much less  
can we expect, that their ten-  
der Faith, and Infant condi-  
tion, and covetous minds, will  
consent to such a liberality.

Here you see he adviseth ra-  
ther to preserve them in the  
Catholic Faith, than have them  
abandon it by exacting such  
payments.

I leave it to your self to ap-  
ply it. I no ways meaning to  
compare Possessors of the  
Church-lands in Queen *Maries*  
Days, to a People newly Con-  
verted from Paganism; but on-  
ly to let you see in that Learn-  
ed Mans Opinion, how much  
the retaining them in the Ca-  
tholic Faith was to be prefer-  
red before the exacting of  
Tythes.

I come now to the last re-  
O 4 maining

Last maining Objection, that by Objecti- the Revocation of former Popes on. Grants, and Decrees by Suc- ceeding Popes, and by their non-obstantes of Canons, &c. You see not why a Pope may not publish a Bull, if any such Juncture of Affairs should be, that it was like to be obeyed, to recall the Acts of *Julius* the 3d. and *Paul* the 4th.

Answer- To this I Answer, that ed. where ever Instances of such things can be produced; It is where some few only have been concerned, some Orders have degenerated from their first Institution: Where some public utility over-ballanced the private injury; where the Inconveniency of continuing former Grants was much greater than would happen by the rescinding of them; where the end and moving reason why a former grant was made either ceased, or was no more of use;

or

or where without passion private ends intrigues or designs, the matter to be revoked was by all un-interessed persons thought fit to be disannulled, but our case is far otherwise.

For as to the business of Ab- In the by-lands, whatever Reasons cases of induced the Pope to confirm our Abby-lands them in the hands of the Pos- a Re- fessors at the first, will be sumption- much more now, since be- on is not sides the disturbing the Peace practi- and Tranquility of the King- cable. dom, and the great confusion, that would arise by reason of the Inextricable Contracts, and Dispositions, there will now be the greatest Injustice committed by such a Re- sumption; since it is appa- rent, that the number of the Purchasers were few Com- paratively at the first, and they were only such as were for the Reformation, whereas since that

that time many Catholicks (by the reliance upon the Legal securities, and the Confirmation of the Pope) have been induced to purchase these Lands, which otherwise they would never have done: And will it consist with any Pope's Interest to take advantage of such as were thereby ensnared?

The Religious Non-claim, & their offer to release all right or claim.

Besides, who are they that can lay claim to these Lands? The Religious had no Heirs, and I have seen it under the hand of the Reverend Superior of all the English Benedictins, that the Superiors of the Benedictins offer to give it under their hands and seals, and serious protestation, that they have no Right, nor ever intend to lay any claim to the Possessions belonging to their Order here, and given by the Parliament to the Crown.

That the Act of Confirmation of these Lands can never be attempted

attempted to be revoked by a- No Eng-  
ny English Parliament, tho' lish Par-  
their majority should be *Roman* liament  
*Catholics*, (which in it self is will at-  
such a monstrous *postulatum*, as temptit.  
sure no *Protestant Unbeliever* can  
swallow) will appear mani-  
festly to any that will con-  
sider, that when it could not be  
effected in that Age, when some  
of each House were alive, who  
knew the Lands; and the inex-  
tricable Confusion that then it  
was thought it would bring up-  
on Purchasers, was sufficient to  
hinder the Houses and the Con-  
vocation to think it a work fei-  
zible, when it may be the loss  
would have fallen upon those  
who had been most instrumen-  
tal in the Subversion, what  
must we think now of the diffi-  
culty of separating the Sacred  
from the Profane? which I can  
compare to nothing more re-  
semblingly, than the difficulties  
some

some Philosophers suggest in apprehending the Resurrection of our Bodies, by bringing again these individual Atoms which were once part of them, and have been exhaled, or have been assimulated into the bodies of Fishes or ravenous Beasts, or converted into dust, and are dispersed into various Regions. Till therefore we can be sure of such an Omniscient Power in a Parliament, as can know the distinct Lands that once belonged to every House; and so Omnipotent, as can disengage them from Lay-fees, (they are not only soldered to, but *per minima* mixed and incorporated with) and such a self-denying Parliament as will part with their Inheritances, Entails, Settlements, Mortgages, and Purchases, upon some peoples suggesting a Sacrilege to them, (not believed by themselves or

Catholics.) I say, till all these, and a great many other difficulties can be solved, I think the Possessors of Church-Lands may rest secure in their Titles.

I pray therefore, *Noble Sir*, Those suspect all those that suggest that suggest such doubts to you, as men that have most wicked aims to alienate the affections of the Subjects from our Gracious King, who I am well assured desires to give all his Subjects satisfaction in this particular, and look upon them as concerting with utter Enemies to Monarchy, and such as would be working us, by such unreasonable Jealousies, to a temper fit for some greater mischief, and who have such an envious canker'd disposition, that, tho' they believe not one syllable of what they publish on this Head to be true, yet studiously endeavor to spread abroad the suspicion, for

no other end than to bring an Odium upon the King, who hath a greater care for preserving every man's Property, and that his People may live in Peace, Freedom, and Plenty, than the best of these Calumniators; who, if they had power, would be the first that would be for resumption of Crown, Bishops, Deans and Chapters, and other Lands, as they were during the Usurpation.

---

FINIS.

## E R R A T A.

**P**ag. 7. lin. 6. for Foretakers, read *In-*  
truders. p. 15. l. 4. for *Prætorix*, r.  
*Prætoris*. p. 23. l. 7. dele *and*. p. 30. l. 10.  
for want, r. *wars*. p. 32. l. 3. for 4th, r. 2d.  
p. 34. l. 10. for This, r. *The*.

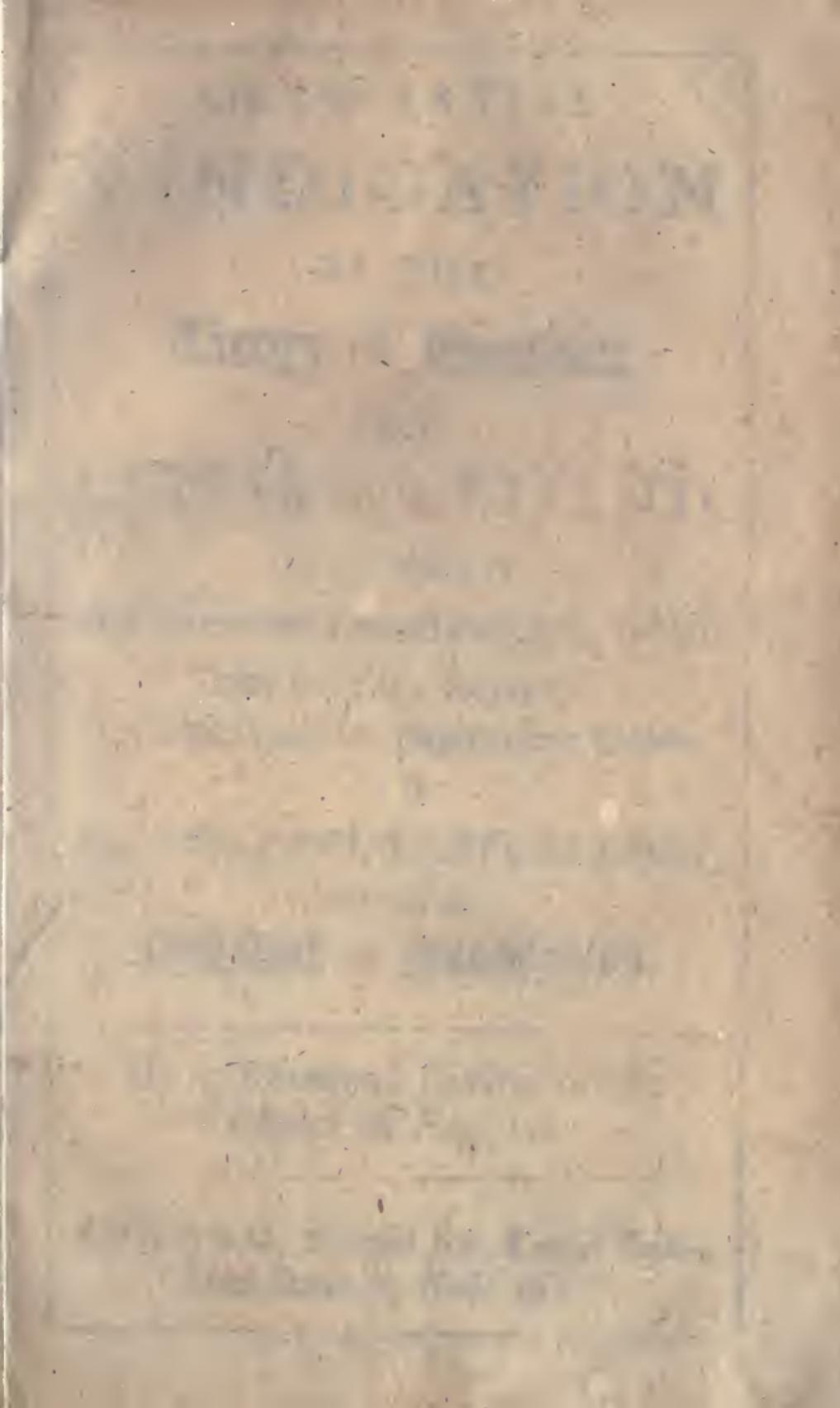
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AN IMPARTIAL  
VINDICATION  
OF THE  
Clergy of England.  
IN A  
LETTER to a FRIEND,  
IN WHICH  
Are Intermixt several Passages, which  
may serve as a Reply to  
Dr. Owen's and Mr. Baxter's late Answers  
TO  
Dr. STILLINGFLEET's SERMON,  
Entituled the  
Mischief of Separation,

---

By a Reverend Divine of the  
*Church of England,*

---

LONDON, Printed for Randal Taylor,  
near Stationers-Hall, 1680.

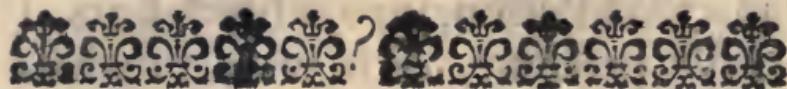
AN INDICATION  
VINDICATION  
OF THE  
GUILTY OF ENGLAND  
IN  
LETTER TO FRIEND  
IN WHICH  
THE PRACTICE OF THE BRITISH GOVERNMENT  
TOWARD THE PEOPLE OF IRELAND  
IS EXPOSED  
TO  
THE SAVAGE AND PASSERINE  
POLITICIAN OF ENGLAND.

---

BY A REVEREND DIVINE OF THE  
CHURCH OF IRELAND.

---

London: Printed for R. and J. Dodsley,  
near St. Martin's-Hall. 1780.



AN

*Impartial Vindication*

Of the Present

CLERGY

O F

E N G L A N D.

SIR,

**I**T being the currant Humor of this Age, and innocent enough, for Men to communicate their Minds to the Publick in long Letters, written as to private and particular Friends; I have thought fit, at this time, to comply therewith, and have accordingly made

B bold

2 *An Impartial Vindication of*  
bold to single out your Self for that  
judicious Person, into whose Ears I  
would presume, as it were, to whisper,  
what I care not if all the world  
should hear.

Having been always averse from  
making Letters by *Creation*, or out  
of Nothing, ( like idle Visits, con-  
sisting of meer Compliments, and  
*Hoew-do-yees* ) I have chosen to my  
self a seasonable Subject to be the  
matter of this Letter, namely; Some  
modest Reflections upon those im-  
modest Ones, which have been al-  
most daily published against the pre-  
sent Clergy of *England*, as if they  
were like *Jeroboam's* Priests, viz. of  
*the lowest of the People*; or like  
*Jonas*, who ran to *Tarshish*, when  
God bid him go to *Niniveh*: And  
as if for their Sakes, and by their  
Means, all our Storms, and Tempests  
were raised.

So it is, That if the right Reve-  
rend Bishops, happen to do, or say  
any thing in Parliament, whereby the  
Popu-

Populacy are displeased, (who, doubtless, are very incompetent Judges of their Actions). forthwith the whole Clergy is run down with Noise, and Clamor, as if a *major*, or sometimes but a *minor* part of the Bishops, were such *Common Persons* and *Representatives* of all *English Clergy-men*, as the first *Adam* was of all his Posterity, and must necessarily be involved in their guilt, if they should fall from their Innocency; and for whose *eating sowne Grapes*, (if they should chance to eat any) *all their Childrens Teeth must be set on edge*: Whereas it is evident, that Bishops sit not in Parliament, in any other than a *Personal Capacity*, and private Ministers are no ways accessary to what they do.

This I mention, because the late Votes, and Transactions of some of our Bishops in the last Parliament, (disgusted by many who could make no judgment, whether they did ill or well) seem to have been one great

4 *An Impartial Vindication of  
Cause; why some have, ever since  
that time, used their utmost endea-  
vors to make all Churchmen as con-  
temptible, and as hateful, as ever they  
could. Whereas it may be said, What  
have these Sheep, or rather Shepherds  
done, that they should be made as  
the off-scouring of all things?*

'Tis not the roaring of the Sea, or  
noise of the Waves, I mean the Out-  
cries of the ignorant Multitude,  
that can demonstrate the Fathers of  
the Church to be Blame-worthy,  
there needeth better Proof than so;  
for did not that sort of People, when  
time was, cry out against the Best of  
Men, *Crucifie him, Crucifie him?*  
Was that *Vox Populi*? To be sure  
that was not *Vox Dei*; neither is  
that *Vox Populi* (truly so called),  
which doth at this day run down  
the *Clergy*, but only a great *Echo*-  
from the loud noise which some Po-  
pular Demagogues do make, who  
are oft-times mistaken in their judg-  
ments, and to be sure were much  
besides

besides the *cushion*, when they put a very wise man besides the *Chair*, and anticipated another into his room and right, who serv'd them afterwards, as the Stork serv'd the Frogs, who chose him to be their King, rejecting the quiet Beam which came down from *Jupiter*. But to proceed, Is it reasonable or just, That People should pass a Sentence of Condemnation upon those Persons, or Actions, of which it is impossible for them to make a judgment, any more than the Blind can do of Colours, or Deaf Men of Musick: 'Tis yet further unjust and unreasonable, That the real, much more that the but supposed and suspected miscarriages of Bishops, should be imputed to the whole Clergy, as it would be that all the Lawyers in *England* should be censured, in case a *minor* or *major* part of the Reverend Judges should seem to fall into any *Præmunire*. Is it not a sign that mens fingers do itch to be falling out

6 *An Impartial Vindication of*  
with the Clergy, (upon such grounds,  
and for such causes as shall hereafter  
be mentioned ) when because they  
are jealous, and but jealous neither,  
that ten, or say twenty Bishops, have  
not done as they ought to do in  
some intricate, and mysterious Af-  
fairs of Parliament , ( as to which  
things every of them ought to satisfie  
his own Reason and Conscience, and  
others charitably to judge that he  
has done so ) presently ten or twen-  
ty thousand men of the Subordinate  
Clergy ( for surely there are so ma-  
ny at least in Holy Orders ) are tra-  
duced and railled at , though they  
were never consulted with about  
any of those matters, or so much as  
privy to them ? Surely so much of  
Malice and Bitterness , as the Lan-  
guage given to the Clergy at a late  
Election of Parliament men, did im-  
port, could not be the meer over-  
flowing of the peoples wrath or gall  
upon the inferior Clergy, for the sup-  
posed Oversight of the Superior, but  
must

must spring from some other Fountain, else the Rabble had never called them ( as we find in a printed Answer to a Book call'd, *The Essex Excellency*, they did ). *Dumb Dogs*, *Dark Lanthorns*, *Baal's Priests*, *Damn'd Rogues*, *Jacks and Villains*, *the Black Guard*, *the Black Regiment of Hell*, *the Devil sent them*, and to the Devil they would go.

*Horresco referens.* More is there related, but I have not the heart to tell it. They could never think poor harmless Countrey Ministers, who spend almost all their time in their Studies, drawing Lines like *Archimedes*, when *Syracuse* was taken, and never meddle or make with States-matters, ( and have scarce heard of any thing but His Majesties Restauration ) worthy of such keen and killing Invectives, only because the Reverend Bishops did Vote in Parliament according to their own discretion, not altogether so as they would have had them. *Bold Age we*

live in, when every Mechanick Man thinks himself wiser than the Fathers of the Church, and Peers of the Realm, and presumes to *condemn* their persons and actions, which I had almost said are above them even to *commend* and *justify*, because above them to meddle or make with. A womanish affectation some Men have to be guiding and governing them, whom God hath ordered to be their Guides and Governors. This was the last pretended reason of the Peoples displeasure against the Clergy, but that cannot be the bottom of the business, being so weak a Reason, that one would wonder they were not ashamed to pretend it; sith the pretended Reasons of bad Actions, are generally more fair and plausible, than the intended, and true Reasons were. The rest of their Reasons they conceal for the present, and I am always mistrustful of conceal'd Reasons; for if they were not stark naught, why should they hide their heads,

heads, or fear to see the light ? But, Sir, the true Core of the business, I doubt not but I shall come at by and by.

Meantime, Sir, it is convenient for me, to give your Worship an account what method I have taken in this Epistolary discourse, that you may have a kind of *Synopsis*, or brief prospect, what you are here to expect ; *viz.*

First, An account of the true causes of that great enmity which is at this day in the People against the Clergy of *England*; which are of two sorts, *viz.* either from *without*, or from *within* : From the variety of their Enemies *without*, of which I shall enumerate 12 or 13 several sorts ; or from *within*, which relate to the failings, and miscarriages which are (whether justly or unjustly) charg'd upon them, of which I shall first and last enumerate as many.

That which I do next, is to take in

10 *An Impartial Vindication of*  
in hand a discourse of the great *sin-  
fulness*, and spiritual *danger* of abu-  
sing; vilifying, and exposing the Mi-  
nisters of the Gospel, which will  
help to stop the mouths of all *Con-  
scientious* persons that have been  
drawn in to be *Fellow-clamorers*  
with others.

Then as for People of no Con-  
science or Religion, I have used di-  
vers Arguments of another nature  
to bridle their Tongues, and Pens  
from falling foul upon the Clergy of  
*England*, which I had proved before  
to be as truly Ministers of Christ,  
and of his Gospel, as any ever were,  
are, or shall be in the world.

Lastly, I have taken the liberty,  
which useth not to be grudged to  
men that are in years, and full of  
days, *viz.* To tender my humble and  
hearty Advice, only to the Younger  
sort of Ministers, ( though in the  
hearing of all ) for with the Graver  
sort I would not make so bold, ( they  
are more able to instruct me, than I  
them )

the present *Clergy of England.* 11  
them) how they may so demean  
themselves, as to put to silence the  
*clamorous ignorance of foolish men* ;  
how to gain to themselves, and to the  
*Church of England, Beauty for*  
*Ashes* ; and the *Garment of Praise*,  
instead of the *Spirit of Reproaches*,  
and *Contumelies*, wherewith they  
are now vexed and persecuted, Judge  
you, Sir, whether the design be good  
or no, I thank God I am conscious it  
was so intended, and by the blessing  
of the Almighty may it so prove in  
the event.

Sir, You will find me throughout  
all this long Epistle, carrying, as it  
were, a pair of Scales or Balances in  
my hand, in design to deal equally  
and impartially betwixt *Plaintiff*  
and *Defendant*, the Accusers and the  
Accused ; and demonstrating that I  
still retain something of the *Spirit*,  
due to the Office and Employment  
which above thirty years since I was  
exercised in, *viz.* that of a *Moderator*. Whil'st I see the world so mad  
upon

12 *An Impartial Vindication of  
upon Extremes, and the Church so  
ruined by them, let me rather perish  
temporally, than forsake the Post, at  
which I have posted my self, viz.  
Christian Equanimity and Moderation.*

I foresee, dear Sir, that this my Letter, will stir up various and contrary Passions and Affections in you; one while you will be full of grief, viz. when you read the *Pathological* part of it, representing the bleeding wounds, and doleful bruises of the Church, beaten Black and Blue by her implacable Enemies. Afterwards you will be refresh'd again, and fill'd with joy, when you shall read that part of it which is *Therapeutic*, and *Prophylactical*, wherein direction is given for healing the wounds of this our Church, and preventing the like for time to come: For verily (at leastwise so I hope) there is Balm in Gillead, there are Physicians there, that the health of the daughter of our people may be re-

recovered, (alluding to *Jer. 8. 22.*) at which words, methinks Sir, I see you leap, as *John the Baptist* did in his Mothers womb, at the Salutation of *Mary*, *Luk. 11.*

I shall begin, as Anatomists use to do, with the lower parts of the body, (the *abdomen*, &c.) *ad removendum sentinam*, that the worst work may be first over; I mean, with an account of that unpleasant Subject, *viz.* how it comes to pass, that so many odious Reflections have been, and from time to time are made upon the Church of *England*, so as hardly worse could have been, had she been the *Whore of Babylon*, the *Mother of all Abominations*, which is the character due to the *Antichristian*, commonly understood to be the *Romish Church*, and not the *Reformed Church of England*.

Searching into the true causes of this Calamity, I have done wondering at it, since I have considered how many

14 *An Impartial Vindication of*  
many Sorts and Sects of Men are ob-  
lig'd by their *Principles*, or *Practices*,  
or both, to be the professed Enemies  
of the *Clergy of England*; which Cler-  
gy, take them one with another, con-  
sists of as learned Men, as good  
Livers, and as able Preachers, as any  
Reformed Church can shew. But it  
is their unhappiness (together with  
other sober Persons in the Nation)  
to be surrounded with *Atheists*, *Hob-  
bists*, *Infidels*, *Debauchees*, *Enthusi-  
asts*, into which number I reckon the  
*Paralytical Quakers*, *Antinomians*,  
(though under other Names, and in  
Masquerade) besides such as have  
been *Purchasers* of Church Reven-  
ues, and are now dispossessed; mul-  
titudes that have been prejudiced  
by their Education against Episcopal  
Government; not a few disengaged  
by having been removed from their  
*Quondam* Livings, and Publick Em-  
ployments; and lastly, the *Goliath*,  
and most formidable of all our Ene-  
mies, next our *Sins*, and the Devils

in

the present Clergy of England. 15  
in Hell, viz. the Papists, who compass  
us about like Bees, but in the Name  
of the Lord we shall, I will not say  
destroy them, but, I hope, get the up-  
per hand of them.

I. *Atheists* must needs hate the  
Clergy of *England*, because they  
have and do Preach, and Print, with  
great strength of Reason and Argu-  
ment, as ever Men did, against their  
Tenets, demonstrating the Being of a  
God, and the Doctrine of Divine  
Providence.

II. *Hobbits* must needs hate  
them, because they do constantly re-  
present God an incorporeal Being, in-  
finite in all spiritual Perfections, *Ex.*  
*Gr.* Holiness, Justice, Truth, Mercy  
and Goodness ( and not all Power,  
Will and Sovereignty ) even so as he  
hath represented himself to us in his  
Word, rendering him not only *for-  
midable*, but *amiable* in the eyes of  
Men, an Object as much inviting  
their

16 *An Impartial Vindication of*  
their love, hope, trust, and delight;  
as their fear and dread: neither can  
they forgive them their continual  
pelting in Press and Pulpit at their  
*Leviathan.*

III. *Infidels*, or those who deny  
the Doctrine of our Saviour, must  
needs hate them, because no Men  
have preached and written more ex-  
cellently than they, for the *Truth*,  
*Excellency*, and *Reasonableness* of  
the Christian Religion: Witness ma-  
ny Treatises, too well known for me  
to name.

IV. *Debucchees* must needs hate  
them, because they preach and write  
so much for the *necessity of good*  
*living*, cry up *Virtue*, and cry down  
*Vice*.

V. *Antinomians* must needs hate  
them, because they so much press  
the necessity of the *Moral Law*, as  
the Rule of *Gospel Obedience*; dis-  
course

the present Clergy of England. 17  
course so much of Moral Honesty ;  
call that Faith Presumption , which  
doth not produce good Works ; and  
insist so much upon Christ his being  
the Author of eternal salvation on-  
ly to them that obey him , because  
they harp so much upon those  
words of St. James, Faith without  
works is dead, even as a body with-  
out a soul. Yet withall they own ;  
that Works without Faith avail no-  
thing, because without Faith it is  
impossible to please God.

VI. They who have suckt in Pre-  
judices against Episcopal Govern-  
ment, as with their Mothers Milk ,  
and have been Catechiz'd from their  
Childhood, as if Bishops were limbs  
of Antichrist, must needs be Enemies  
to the Clergy of England. Now  
certain it is that there are a great  
many such, who talk much of Anti-  
christ, and that this and that is An-  
tichristian, not knowing what they  
say , or whereof they affirm , who  
make

18 *An Impartial Vindication of  
make a great Hue and Cry after An-  
tichrist, and yet would not know  
him, if they met him in their dish.*

VII. They must needs hate, at  
least the *Dignified Clergy of Eng-  
land*, who have formerly enjoy'd  
their Lands, by Purchase, or other-  
wise, and are now dispossessed. Could  
they pull down the Clergy; would  
they not hope to be restored to their  
*Lay Bishoppicks*, *Lay Deaneries*,  
*Lay-Prebendships*? And how much  
better they would become those Pla-  
ces, than they who now enjoy them,  
let all the world judge.

VIII. You may easily imagine that  
the *quondam Publick Preachers*, ma-  
ny Hundreds in number, who were  
cast out of the houses, Pulpits and Li-  
vings which they formerly enjoy'd,  
and have many of them been expo-  
sed to great want and hardship, have  
some of them no great kindness for  
the Clergy of *England*, unless it be  
for

for some few amongst them, whose extraordinary Piety, Parts, and Candor, do command and compel every good mans love and honour.

I X. *Proud* and *Ambitious* Men, who have no part or lot in the Church themselves, cannot choose but hate Clergymen, because they fill up those places which they themselves could wish for, and do seem to themselves better to deserve; the *pith* and *marrow* of which places they could like well, though the hard *Bone*, I mean the invidious Names and Titles whereby they are call'd, they would not care for.

X. Men of an *Evil Eye* must needs hate the Clergy of *England*, because they *envy* what they enjoy and are ready to cry out, *Quorsum hæc Perditio?* Why are all these good things wasted upon these Men? Would not a *Bishoprick*, or *Deanery*, I mean the Revenues of it,

20 *An Impartial Vindication of*  
be much better bestowed, if clipt or  
split into a great many *Augmenta-  
tions*, as into so many Splinters, every  
one of which would be a great help  
to a poor Minister? Not consider-  
ing that whil'st Men are Flesh and  
Blood, they that govern others, must  
needs enjoy greater Plenty, Splendor,  
and Prosperity, than they generally  
do who are Governed by them, or  
else their Authority will be despis-  
ed; as also that the care and pains  
of Governing well, deserves a good  
Reward. Is it not a most unreason-  
able thing, that Ministers who have  
by great industry attained to what  
they have, and do generally spend  
the greatest part of their Lives un-  
der slender circumstances, if they  
come to be handsomly prefer'd  
when they are old, though thereby a  
great and unavoidable charge is  
brought upon them, to maintain the  
Honour, and Dignity of their places,  
which are theirs neither, but for the  
little remnant of their Lives, shall be  
noto-

notoriously envied, and maligned, whil'st Nobles and Gentlemen, whose perpetual Revenues to them and their Heirs, descending upon them by Birth, are far greater than theirs, are not grudg'd what they have, but Men say in effect, *Much good may do them*, (which practice I commend;) in the mean time he that swallows a *Bishoprick*, or but a good *Deanery*, how many are there that could almost eat him for so doing? or could wish, I was about to say, that it might choke him?

I hear no man repine and grumble at the great wealth of *Lawyers*, the tythe of whose Estates possibly is not to be found amongst all the *Clergy of England*, and yet it is well known they get their money with much more ease than Divines do; which I speak not, that I would have them, or thriving Men of any ingenuous Profession *envied*, but to shew the unreasonableness of Men in maligning the *Clergy* for what they get

22 *An Impartial Vindication of  
and enjoy, who possibly one with an-  
other, are not worth so many Hun-  
dreds per Annum, as the Lawyers  
are worth Thousands.*

XI. As *Envious*, so likewise *Cove-  
tous* Men do, and cannot but hate the  
*Clergy of England*, because they are  
tributary to them in point of tythes.  
Must those Parsons think to have  
the *tenth* part of all our Seed, and of  
all our Labour? Must they *decimate*  
us? Must we plow and sow, and they  
reap? Is not this the heaviest part of  
all the Mosaical Pedagogy? Is not  
this *a Yoke that neither we nor our  
Fathers could or can bear*? Had they  
not as good take Tythe of our  
Hearts-blood, as of our Estates?  
Thus the Muckworms grumble, not  
considering that if a Minister have  
the *tenth* part of their Labour and  
Seed, they have all of his; and that  
his Labour, rightly estimated, is  
greater than theirs. If he reaps their  
temporal, they reap his spiritual good  
things

things, even all that he soweth from time to time; nor yet what St. Paul saith, Gal 6.6. *Let him that is taught in the Word, communicate to him, that teacheth in all good things.* But so it is, that they who ought to love them for their *work*, do hate them for their temporal reward, (which, God knows, bears no proportion thereunto, if they be faithful.) 'Tis not an *Antichristian Clergy*, but *Antichristian Tythes* that Men are offended with. They hate not the *Tythes* for the *Clergy* sake, but the *Clergy* for the *Tythes* sake. They could be willing to hear Sermons, so they might cost them nothing. 'Tis not for fear of *Judaizing*, or complying with the old Ceremonial Law, now abolished, that Men are loth to pay *Tythes*, or *Tenths*, for were it an *eighth*, or but a *ninth* part, in which no smatch or spice of *Ceremonizing* could be supposed to be, that would be counted a greater Grievance; and if the Law had exacted a *moyety*,

that would have been thought five times worse : Covetous People will never forgive Ministers the asking of their Tythes, ( which makes *Sic vobis non vobis*, run much in their heads ) how dearly soever they earn them.

XII. Moreover, Men of *Enthusiastical Spirits and Principles*, must needs hate the Clergy of *England*, because the Clergy hates *Canting* ; and that Men should talk of Religion, as if they were in a *dream*, or in a *delirium* or *phrensie*, as *Enthusiasts* use to do. It hath been the honest and wise endeavor of some of the most excellent Ministers of the Church of *England*, especially of late time, to make the Christian Religion as *intelligible* as possibly they could, to fetch it out of the clouds, to pluck off the vail of darkness which some had put upon the face of it, and to give such an account of those things which it requireth us to believe and practise, as might pow-

the present Clergy of England. 25  
powerfully captivate the reason of  
Mankind, and bring it into perfect  
subjection thereunto.

Whereas the people who are pro-  
perly called *Enthusiasts*, have a way  
of discoursing about Religion, so as  
that wise, and learned Men, can make  
neither head nor tail of what they  
say, nor devise for their hearts, what  
they would be at. Witness the most  
*nonsensical* confounded Writings of  
*Jacob Behmen*, (that Father of Non-  
sence) which sound more like Spells,  
and Charms, and Magical Expressi-  
ons, and *Conjuring Mysterie*s, than  
like that Word of God; which is said  
to be *a light to our feet, and a lan-*  
*thorn to our paths*. They talk at  
such a wild rate, as if (as one ex-  
presses it) *Nonsense and Impertinen-*  
*cy were the onely Nectar and Ami-*  
*brosia for immortal Souls to feed*  
*upon*; or as if no Man could be a  
true Christian, till he ceased to be a  
Man; or take up Faith, till he hath  
laid down Reason. Nay, one says  
plainly,

26 *An Impartial Vindication of*  
plainly, and in Part, Wouldest thou  
open the eye of Faith, then shut, or  
pluck out the eye of Reason. St. Paul  
makes no such opposition betwixt  
Faith and Reason, yea causeth them  
to go hand in hand together, when  
he prayeth, *That God would deliver*  
*him from unreasonable men, for all*  
*men have not Faith.* Also he calls the  
Service of God, *λογικὴν λατρείαν*, i.e.  
*a reasonable service;* and being such,  
why may not a rational account be  
given of it? Papists are not more  
inuiritious to the People in affording  
them no Prayers, but in a Tongue  
unknown to most of them, than En-  
thusiasts are, whil'st they speak those  
things in a known Tongue, which  
no body can understand. Who so  
heareth an inexplicable Riddle utter'd  
in his Native Tongue, is no more the  
wiser for it, than if it were spoken  
in a language, of which he under-  
stoed not one word.

Confident I am, that many Enthusiasts do very well know, that they  
them-

themselves understand not what they speak. Now whether they think it is possible to make *Sense* of what they say, when they can make none of it *themselves*; or that their chymical *Ears* can extract *Sense*, out of *Nonsense*; or whether they think that is not necessary in order to our edification, that we should understand what we hear, any more than it is conduced to the good effect of a purging Medicine, that the Patient should know the ingredients it is made of; or as if Souls could prosper as well under *Nonsense* as *Sense*, which is, as if a Man should affirm, That the *blackness of darkness* is as fit and proper to conduct a Man in his way and work, as is the brightness of the Sun; or Carrion as good for men to eat, as is the most wholsome flesh. Now I say the men of that complexion, *viz.* who love to amuse the World, and wrap up themselves in clouds, and to whom the words (Job 38. 2.) may fitly be applied,

*Who*

28 *An Impartial Vindication of  
Who is this that darkeneth counsel by  
words without knowledge?* cannot  
choose but bear a grudge to the pre-  
sent *Clergy*, because they study *clear-  
ness* and *perspicuity* in their reason-  
ings, and expressions, not to puzzle,  
and confound the *Intellects* of Men,  
but to enlighten, convince, and satis-  
fie them, and to overpower them  
with the evidence of *Naked Truth*.

Give me a Religion, or such an ac-  
count thereof, as is not like the  
pure *element of fire* which Philoso-  
phers talk of, but no man did ever  
see it, or know whether there be any  
such thing, or what to make of it :  
but like those mixt elements of earth,  
air, water, and fire here below, which  
we see, taste and handle from day  
to day, not forgetting how Saint  
*John* prefaceth his Epistle, Cap. i. i.  
*That which we have seen with our  
eyes, which we have loopt upon, and  
our hands have handled of the word  
of life, declare we to you.*

The best and ablest Preachers  
amongst

the present *Clergy of England.* 29  
amongst us, are for rendering Notions in Divinity as transparent and clear as crystal, but the mysterious, morose *Enthusiasts* would have matters of Religion obscured, as *Statesmen* and *Lawyers* endeavor to conceal their respective Mysteries. I say men of that humor, will never pardon the elaborate perspicuity and clearness of Preaching, writing and arguing, which the *Clergy of England* doth at this day affect.

Provided no man ever take upon him to render a reason of those few things (for there are but few in *Divinity*, which are above the comprehension of reason, Ex. Gr. the *Hypostatical Union*, and the *Trinity in Unity*, &c. by how much more, reason any man shall Preach, by so much more his Preaching is to be valued. Tis said of *Saul* or *Paul*, Acts 9. 22. That he contended with the Jews which dwelt at *Damascus*, proving that this is the very *Christ*. The Greek word translated proving, is

30 *An Impartial Vindication of*  
is συμβιβάζων, which signifieth, forcing their assent by demonstrations, and undeniable testimonies, comparing Scripture with Scripture, demonstrating it by comparing one Scripture with another, like Artificers, who being about to compact, or join, are wont to fit all the parts amongst themselves, that every one of them may perfectly agree with each other. In *Acts* 18. 28. it is said of *Apollos*, that he mightily convinced the Jews, shewing ἀνδειξίας, i. e. demonstrating by the Scripture that Jesus was Christ. The word signifieth to evince, as by mathematical demonstrations called ἀνδείξεις, or to set forth as before ones eyes, *Acts* 9. 39. When they shewed the Coats which Dorcas had given, the word is ἀνδεικύπεροι, &c. I take these two passages to have been recorded in honour of *Paul* and *Apollos*. Yea doubtless, there are no beams wherewith men can shine, next unto saving grace, more

more excellent than those of *rectified reason*. *Wisdom* saith *Solomon* (and what is that but improved reason? ) *causeth the face of a man to shine*. Well improved *Reason* pulls off the vails, and coverings of *Truth*, and presents it naked to the *World*; nor need it fear to do so, for *Truth* hath no *nakedness* it hath cause to be ashamed of, yea, then appeareth most beautiful, when it is stript most naked. Give me the man that will shew me the bare face of *Truth*, as in a clear *Glass*, or *Mirror*, rather than the dark umbrages and shadows thereof. The lively *images* of things are next to the substance, but the *shadows* thereof (such as follow our bodies-) are next to nothing. Let me always behold *God*, and *Truth*, as it were *face to face*.

By this time I have reckoned up Twelve sorts of persons, whose principle and practices, one or both, lead them to hate the present Clergy of *England*,

32 *An Impartial Vindication of  
England*, which may be lookt upon  
as so many several *Causes* of the  
Clergy of *England* its being so much  
reflected upon, and exposed in al-  
most every Pamphlet.

I shall present you, Sir, with but  
one more of the Church of *England*'s  
Enemies, which you will easily guess  
must be the *Papists*: To be sure  
they hate the Clergy of *England*  
with a perfect hatred. Those Ar-  
chers, by their good will, would al-  
ways be striking at them with deadly  
and poisonous Arrows; those  
~~Plowers~~ would always be plowing  
~~open their backs~~, and making long  
their furrows. Methinks I hear  
them saying one to another, The  
Church of *England*, and the Min-  
isters thereof, are formidable to us as  
an Army with Banners. Were it not  
for the *Field Army* of the English  
Clergy, consisting of so many thou-  
sands as it doth, well marshall'd, and  
disciplin'd men, we would not care a  
rush

rush for all the little Guards, and Sentinels, of private Preachers and their Followers, scattered up and down some here, some there, without any common Head or Leader. For how considerable soever they might be if Unanimous, and join'd in one, yet as they are now all in pieces, they are but like an Army already routed, or like the scattered Planks of a ship-wrackt Vessel, which can carry no Guns, and do no Execution.

Moreover, the Clergy of *England*, besides their great Number, as being Ten thousand at least, all united under one Head and Governor, (whom we own immediately under God Supreme in all Causes as well Ecclesiastical as Civil) must needs be owned to be considerable with reference to their *Auxiliaries*, viz. the Two Famous Universities, from whence they may have a considerable Supply of able Men, as they shall have occasion. 'Tis also well known, that they are armed with Authority,

34 *An Impartial Vindication of*  
which gives that boldness and courage which Uncommissionated and Self-raised Soldiers, use to want. But the main thing is this. The English Clergy consists of a great many Divines of excellent Parts and Learning, who have accurately studied the Controversies betwixt us, and them, and are as well able to oppose the Popish, and defend the Protestant Religion, both by Preaching and Printing, as any Divines in the World. They have given us several Specimens of their Ability that way, which may bring to our minds what the Israelites said to Caleb, Numb. 13. 31. *We are not able to go up against the people, for they are stronger than we, the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own eyes as grasshoppers, and so we were in their sight.*

Neither is it only the Numerous-  
ness,

ness, Order, Unity, nor yet the Power and Authority, the Parts and Learning of the Clergy of England, for which the Papists do vie, fear and hate them, (*quos timemus facile odimus*) but also the Piety, Zeal, Courage and Constancy, though not of all, yet of several of them, who, they make no doubt, would not count their lives dear unto the death, thereby to bear their testimony to the Protestant Religion. 'Tis well known that several of the English Clergy, as well *Bishops* as others, have undergone Fire and Fagot for the Protestant Religion; neither is there any question to be made, but there are several such-like men at this day, who will sooner burn, than turn, or be made Profelytes to Popery. This account, methinks, I hear some Papist giving of their Church, its great enmity to the Clergy of England, viꝫ. as being their most dangerous Enemies, and the  
D 2 greatest

36 *An Impartial Vindication of  
greatest Bulwark against Popery that  
can be thought of.*

I Sith then the Clergy of *England*  
are, as Lilles planted amongst so  
many Thorns, viz. *Atheists, Infidels,*  
*Rupists*, and the other ten aforesaid;  
sith they are as a speckled  
*Bird, having the Birds round about,*  
*against them.* No wonder that the  
overgorged stomach of the Press,  
(for so it is at this day) should cast  
up so much filth and dirt in their  
faces.

But, Sir, methinks I bear some  
person (I do not mean your self, for  
I know the greatness of your love  
and respects towards the despis'd  
Clergy of *England*) object and say,  
*Whereas you impute those sharp Re-*  
*flections which are now adays made*  
*upon the Clergy of *England*, to their*  
*Enemies aforesaid, viz. Atheists, In-*  
*fidels, Papists, &c. Is there not a just*  
*Cause? Are they not slandered with*  
*a mut-*

a matter of Truth? Have they not deserved to be as much spoken, and written against, as they have been, &c?"

I shall deal frankly with the Gentleman that makes this *Objection*, and grant, That Christ's Spouse on Earth, is not equal to his *Bride* in Heaven, that is, without spot and blemish. There are faults even with Churchmen also: and yet, when that is said, possibly not the tenth part of that blame which is laid upon them, is due to them. He that should paint the Moon as black as a *Negro*, could not justify himself, by saying that she was confessed to have some spots. Some spots she hath, yet take her altogether, Is she not a glorious and useful Luminary?

I see the *Objector* would fain be ripping up the Faults of the Clergy. Oh 'tis pleasant fishing (as somedo count it) in those troubled waters. *Cham* loves to discover his Fathers

38 *An Impartial Vindication of nakedness.* Well, pray Sir, let him say on, and say his worst.

I believe the first thing he will object against the Clergy, will be the *Hogan Mogans* which some Young Ministers wear upon their Heads, I mean their high and mighty Periwigs, which, some say, makes them look *like an Owl in an Ivy-bush*. Others guess there is not much in many that wear them, because, say they, *Good Wine needs no Bush*. Some fancy they look like One of the Four *Ruffians*. Others may tell them, that the Prophet *Elisha* wore no long Periwig; for if so, the Children had never mock'd him, saying, *Go up thou Bald-Head*.

Had not a man better shew his Ears (which is not very decent) than hide his Face? Have not some cryed out, How like a *Blazing-star* that man looks, or like a *Hairy-Comet* with a long tail? And what may these things portend?

tend? What if some fancy him to be as proud of his borrowed hair, as *Absalom* was of his <sup>Town</sup>, which afterwards proved to be his Halter? Others may conjecture that hair might come from *Tyburn*, and be the sacred Relique of some precious Saint that suffered Martyrdom there. Others may be ready to say, Possibly the Hair which that Young Parson wears, did grow upon the Head of some *Curtizan*, who, when she could sell no more of her self, for meer poverty, sold her Hair. Some may fancy, that when Autumn is pictured with a Garland of Turneps, and Carrots upon her Head, that is a more suitable Dress. Others may have this merry Conceit in their heads, when they see Young Clergy-men stalking along the Streets with Periwigs almost to their Girdles, they look as goodly and as bodily, as Milk-maids do upon *May-day*, when they dance along the Streets with stately Garlands over their

40 *An Impartial Vindication of Heads, stuck round with Silver Tankards, and other pieces of Plate. Do not others cry, That the main thing a long Ecclesiastical Periwig is good for, ( for with Laymens Periwigs we have nothing to do ) is to make sport, or to say to every one as he walketh, that he is a Fool, alluding to Eccles. 10. 3.*

I know those long Hairs do stick in the throat of that Gentleman, and tickle him so basely, that he is ready to cast, or spit in the face of every Gownman whom he meets in that Garb; more suitable, as he thinks, to one that is about to cut a Purse, than to ascend a Pulpit.

Here, my dear Friend, the *Objector* hath stopt my mouth: *Pudet hæc opprobria nobis. S dici potuisse, S non potuisse refelli:* I have not a word to say for such extravagant Periwigs, or them that wear them; *Let Baal plead for himself.* I am sensible that the *Whigs* in *Scotland*, are not more offensive

the present Clergy of England. 41  
offensive to the Kirk there, than the  
out-stretched *Wigs* of Young Cler-  
gymen are to sober persons here.

God forbid that I should find fault  
with them, who, either for want of  
Hair of their own, or for want of  
Health, make use of borrowed  
Hair of a modest length: but for  
*Churchmen* to wear Periwigs of half  
a yard long, is such a piece of *Pride*,  
*Effeminacy*, and *Foolery*, so contrary  
to the general practice of the sober  
Clergy in former Ages, and so noto-  
rious an offence to them that hear  
them either Preach, or Read the  
Prayers of the Church, and doth so  
apparently confront what St. Paul  
saith, 1 Cor. 11. 14. *Doth not even*  
*nature it self teach you, that if a*  
*man have long hair, it is a shame to*  
*him?* That now the Statute for  
burning *Hereticks* is repealed, if an-  
other were made for burning of such  
Periwigs that are or shall be found  
on Clergymens heads, I should rejoice  
at it. If

If the Fathers of the Church shall think fit to command the Young Ministers in their respective Diocesses, either to abandon their long *Periwigs*, or to cut them shorter ; I think that one thing would take off a great deal of Scandal from the Church, it being a Maxim very common amongst wise people, *That the vanity of Mens habits, is a great indication of the vanity of their minds* : And who but a Fool would wear a long Coat, and a Feather in his Cap ?

But why should this vanity of extravagant *Periwigs* be imputed to the whole Clergy of *England*, when I presume where one Minister wears a long *Periwig*, twenty wear none, or very short ones ? And those that wear them, are generally *Young men*, who being almost ashamed to shew their Faces in a Pulpit, because so Young, do hide a great part of them with their Bushy *Periwigs*, only are ever and anon plucking them away from

from their eyes, that they may sufficiently see to read their Notes. I assure the Young *Levites*, whose heads are of the *Long Robe*, though *Sampson*'s strength lay in the length of his Hair, it is your weakness to wear yours so long; and though long Hair would be an ornament to a Woman, 'tis a shame to a Clergyman. But if they will be *Nazarites* in point of *Hair*, let them also observe the other parts, and more necessary branches of the *Nazarites* vow, which may chance to bring them to those sober thoughts, which may cause them in a little time to retrench their *Periwigs*.

I dare be bold to say, That if the whole Clergy of *England* were convened together about that affair, 20, if not 50, would give their Votes against the use of long, and unnecessary *Periwigs*, for one that would give his Vote for them; and the Church would presently be so far forth reformed, as the Company of Barbers

44 *An Impartial Vindication of  
Barbers* might be instrumental in  
the doing of it.

I cannot be angry with the *Ob-  
jector* for exposing long Ecclesiasti-  
cal *Periwigs* at such a rate as he has  
done, since they, or the wearers of  
them, have so wofully exposed the  
Church.

That he has treated the *Hairy  
Tribe* with mirth and drollery I  
blame him not, for though *Grave*,  
and *Spanish* Vices ought to be re-  
poved demurely, and without simi-  
ling, yet *French* Kickshaw Faults, and  
Fantastical Misdemeanors, such as is  
the humor of Clergymens wearing  
long *Periwigs*, ought rather to be  
derided, and jeared out of coun-  
tenance. Pride, which feeds upon  
Glory, is best cur'd by Shame. Salt  
( and you know what the *Latines*  
mean by *Sales* ) is the best thing  
that can be to fetch out *Crudities*,  
and to kill *Worms*, which though it  
be sharp and rough in the mouth, is  
in the use of it wholsom, and sa-  
voury.

voury. *Secret.* Reprehensions are best, when most serious; but they who chide in the hearing of many that are not concerned in what they chide about, had need make them some amends; and how can they do that, but by taking a course to make them *laugh*, whilst they endeavor to make the Offenders *cry*.

Now, Sir, the Gentleman who made the first *Objection* against the Church of *England*, as concerning *Periwigs*, hath a second, viz. *He is scandalized at the extreme Youthfulness of many Men who have got into Holy Orders.* But let him remember, that *Timothy* was but a young man, *1 Tim. 4.12.* *Let no man despise thy youth;* which words imply, that young *Timothys* may so carry themselves, that none shall easily be able to despise their Youth. Yea, thanks be to God, there are several young Ministers about this City, who Preach, and Live so well, that

46 *An Impartial Vindication of*  
that no man ought to blame them for  
undertaking that work which they so  
well perform. Their *Youngness* is  
a fault that will mend every day, and  
sure enough they will be old men if  
they live, and every day older than  
other. 'Tis said, *1 Sam. 2. 19.* Sas-  
muel ministered before the Lord, being  
a child, girded with a linen ephod.  
It is good not to regard so much  
who speaks, as what is spoken. If a  
young man speak as becomes the  
Oracles of God, take up with that  
Text, *Psal. 8. 2.* *Out of the mouth*  
*of babes and sucklings, hast thou or-*  
*dained strength.* All would have no  
young man, if pious, and competently  
pregnant, discouraged, for rejected  
from the Ministry, because but young:  
only. Let him stay; I do not say at  
Jericho, but in some more obscure  
places, till his Beard be grown, be-  
cause the ordinary appearing of very  
young faces in Metropolitan Pulpits,  
renders the Ordinance of Preaching  
more cheap than it would otherwise  
be. Sir,

Sir, The Gentleman aforesaid, hath a third *Objection* against the Clergy of England, and it is this: *Some of them, he saith, are so bitter, so full of Invectives in their Preachings and Writings, that there is no enduring it.* They give hard Words, and soft Arguments. He saith, *They will rail sometimes in the Pulpit even before the chief Magistrates of the City, as if it were an Angel from Billings-gate, and not say one word that may tend to convince a rational Adversary.*

My Answer to him shall be this: I wonder that I hearing Sermons in London, so frequently as I do, should never light upon any of those *Januses and Jambreses*, those railing *Rabshekabs* he speaks of: Thence I conclude, not that there are none such, but that those Tares spring up but seldom amongst the Wheat of the Church, or that there are but few

few such; and that where one man useth to rail, and to let flie in a Pulpit, twenty use to do otherwise. Why then should the fault of some particular hot-headed men, here and there one, be laid to the charge of the whole Party, the major part of which are ready to condemn what he has said and done.

Doubtless *Railing* either in Press or Pulpit, is but just like shaking of a Tree that is full of Sticks and Stones, the effect whereof must needs be, to bring all those Sticks and Stones about his own ears. The generality of Ministers, so far as I discern, do with meekness instruct their Hearers, and give themselves to imitate that Holy Spirit, who alone can inspire them, as he came down in the form of a Dove. For my own part, I disclaim and abhor all bitter and ill-natured expressions in all mens Writings and Sermons, and my judgment is, that mens heads and hearts, not their spleen and gall, ought

ought ~~not~~ to be concern'd in all they preach and print. I speak it heartily, and *bona fide*, those Clergymen of the Church of *England* that I have convers'd with, take them one with another, I have experienced to be as candid persons, as far from censuring and reproaching others, if not farther than the people of other Parties are; and I question not but divers of them, had they the power of an *Index Expurgatorius*, would blot out all those passages in all those Books written by the Bigots of their party, which do favor of that passionat spirit, which Christ reproved in his Disciples, who call'd for *Fire from Heaven upon the Samaritans*, Luk.9.

Sir, The fruitful *Objector* is in travail with a fourth *Objection*; and it is this: *Many of the Ministers of the Church of England, are not Orthodox in Doctrine, ( faith he ) but have vastly revolted from the Articles and Homilies of the Church of England.*

50 *An Impartial Vindication of  
Eng'and. An Hue and Cry is gone  
after them for matter of Pelagian-  
ism, Socinianism, and Popery.*

*Bona verba quæso.* To this Sir, though a very material *Objection*, if it were true, I shall answer but briefly, because I make account it will shortly be answered, at large, by another hand.

1. That whereas the two grand Tenets of *Socinians* are to deny the *Godhead*, and the *Satisfaction* of Jesus Christ, I never heard either of them denied in any Pulpit by any one Minister of the Church of *England*; But have heard both of them argued and contended for with much strength and earnestness; therefore the first Accusation seems not to be due to them.

2. As for *Popish Doctrine*, amongst all the Sermons that I have heard from Ministers of the Church of *England*, I never heard any one *Popish Doctrine*, strictly so called, asserted by any of them.

3. As for *Peligionism*, I never heard any one of them assert, that any man hath power in and of himself, to believe and repent to the saving of his Soul, or to do any one action savingly good, ( which is the peccant and *Peligion* Notion of *Erce will* ) but only as enabled and assisted by the *Spirit* and *special Grace* of God : which I have heard them inculcate over and over, and particularly a learned young Doctor, of Abilities, far above the rate of his years, preaching not long since in this City, upon *Phil. 2.13.* *It is God which worketh in you both to will and to do of his good pleasure.* Only this they do affirm, which others seem to deny, *viz.* That God is always willing and ready to bestow his Grace and Spirit upon those that earnestly seek it, and to co-operate with such endeavors as are morally possible for every man living under the Gospel, to use for and towards the salvation of his own Soul. But to

52 *An Impartial Vindication of*  
inform my Reader how the Church  
of *England*, I mean the present Di-  
vines thereof, do state and hold  
these matters, I would choose to re-  
fer him to an ingenious Book; called,  
*The Principles and Practices of*  
certain moderate Divines in the  
Church of *England*; which when he  
has read, possibly he will as soon take  
the present Clergy of *England* for  
the literal Sons of *Zerviah*, the very  
same which *David* complained of, as  
for the Sons of *Pelagius*.

Sir, I see the *Objector* hath a Fifth  
Stone to sling at the Clergy of  
*England*; He saith, *That some of*  
*them do seldom quote any passages of*  
*Scripture in all their Sermons, as if*  
*so to do, would debase and disparage*  
*their more Eloquent Stile.*

To this I answer, I must confess I  
my self have observed the same thing  
in some Young Men, to my great  
grief and disgust; but God forbid it  
should

should be done upon any such blasphemous account, as is an imagination, that their stile and phrase is superior to that of the Holy Ghost in the Scripture. I would rather impute it to this, that Young Men, who have studied the Scriptures but of late, are afraid to quote much of it, lest they should not quote it right, and pertinently, and according to the true sense and meaning of it. But I will make no further Apology in the case, for it is a fault that must be mended. Time and Experience will give them to know, that one Text of Scripture rightly explained, and duly applied, will go further, and penetrate deeper into the consciences of men, than ten quotations out of humane Authors, such as they use to quote. But to make amends for the fault which I have acknowledged some young Divines to have been guilty of, viz, *a Famine of the Word of God* in their Sermons ( whil't they pretended to be preaching no-

54 *An Impartial Vindication of  
thing else*) how oft have I known  
abundance of Scripture quoted to  
very good purpose by Divines of the  
Church of *England*, in their constant  
course of Preaching ? Yea, so grace-  
fully, as if they did glory much more  
in those Quotations, than in any  
they could have produced out of  
*Fathers, Schoolmen, Criticks, Rab-  
bins, Philosophers, &c.* and did count  
them the sparkling Gems and Jewels  
which did, above all other things,  
both *enrich* and *adorn* their Ser-  
mons.

Sir, One would think the *Objector*  
had spent his Shot, but he is just  
ready to discharge once again against  
the Clergy of *England*. He tells us,  
*That some of them do very seldom  
name the Name of Christ in their  
Pulpits; or preach any thing con-  
cerning the Doctrine of our Saviour,  
but do deliver certain Moral Rules  
of Living well, such as are to be  
found in Seneca, Plutarch, Epictetus,  
etc.*

&c turning all Theology into Ethics,  
and their Churches into Schools of  
Moral Philosophy.

To that I Answer ; It hath been  
my good success to hear from time  
to time in those places where Christ  
is, and has been preached ; and sure  
I am if there be any that do not use  
to mention the Name of Christ in  
their Pulpit's , and that frequently,  
they are very much to blame, and do  
seem to be ashamed of a Crucified  
Jesus ; and if they repent not, he  
will one day be ashamed of them,  
even when he shall come in the Glo-  
ry of his Father, to judge the world.  
If here and there one hath been in-  
fected with that shameful disease of  
seeming to be ashamed of the Name  
of Christ, when the great thing he  
ought to make known by his Preach-  
ing, is Jesus Christ, and him crucified,  
1 Cor. 2. 2. yet I hope it is not Epi-  
demical , nor yet very common.  
Surely he can be but a Daugh'ter

56 *An Impartial Vindication of  
Church-man*, who doth not often  
preach concerning Christ, sith there  
are so many days in the Year which  
are peculiarly dedicated to the re-  
membrance of our Saviour, *Ex. Gr.*  
the day of his *Nativity*, *Circumcis-  
ion*, *Death*, *Resurrection*, and *Ascen-  
sion*, besides all *Sundays*, or *Lords-  
days*, dedicated to the memory of  
our Saviours *Resurrection*, who rose  
again on the first day of the week.  
Such as have made too seldom men-  
tion of the Name of Christ in their  
Sermons, have possibly done so in op-  
position to those who formerly did  
seem to think, that men could not  
preach Christ, unless they named his  
Name almost in every sentence,  
which one calleth a *luscious* men-  
tioning of Christ, meaning such a  
mention of his meer name, as did  
cloy the Hearer, as too much of  
sweet things do those that eat them.  
That was an extreme, and an Error  
on the other hand, both which should  
be avoided, *Medio tutissimus ibis.*

Dum

the present Clergy of England. 57  
Dam vitant Stulti vitia, in contra-  
ria currunt.

Sir, I see the *Objector's* lips going again, by which I guess he has yet more to say against the Clergy of *England*, and it should seem it is this, viz. That divers Ministers of the Church of *England*, do come to the people in the enticing words of mans wisdom, which St. Paul disowned, 1 Cor. 2. 2. as if they would bear down all before them, by a torrent of meer humane Rhetórick; they speak strong Lines, and bombast Language; they affect a Rodomontado Stile; ana to be thought great Orators, and to talk at as eloquent a rate as Ciceró and Demosthenes had went to do, mean time not regarding the edification of their Hearers, by pitching upon the most useful Subjects, betaking themselves to a plain method, by which what they say, may be remembred; nor to such plainness of expression, as may convey their Sermons to the

58 *An Impartial Vindication of  
the understanding of their Hearers,  
as if the end of Preaching were not  
to save mens Souls, but to tickle their  
ears and fantasies.*

To that I Answer ; Thanks be to God, this Charge concerns very few of the Clergy, so far as I know. Some sublime Men, or rather Men affecting Sublimity there have been in all Ages, and were in the late Times, witness he that Apostrophiz'd to *P. S.* and said, *O thou Sublime P. S. O thou who usest to tickle the Cherubims and the Seraphims* ; but usually there have been but a few of that sort, whom I may call the *Tribe of Icarus*, for that they soar so high, till they melt their wings, and fall down miserably. Those high flying Eagles which soar out of their hearers sight, are suspected to have some meer Carrion in their eye, I mean vain applause, and if that be all they seek, verily they have their reward. If that leaven of Fancy and Ambition which

the present Clergy of England. 59  
which do's swell the language of men  
to such a heigh, had leuen'd any great  
number of the Clergy, it wou'd have  
concerned the Rulers of the Church  
to have used their endeavours to  
purge it out, but the general vaine  
of Language now used in Pulpits,  
being modest, manly, easie, and unaf-  
fected, full and significant, if some  
did not wait for the halting of others,  
no great complaint would be made  
as to that. I see no cause to doubt,  
but as there is a great deal of practi-  
cal and edifying Preaching in Eng-  
land already by the Clergy thereof,  
so the solid way of Preaching will  
abound more and more: For though  
Men may be taken with *Tytes* and  
*Kicksawes* for some time, yet sub-  
stantial Food is that which our Na-  
tures crave, and cannot be satisfied  
without. 'Tis *αδδλον γάλα*, 'tis sin-  
cere milk that evn New-born Babes  
desire.

I hope it will hereafter be fre-  
quent (and may I be a true Prophet)  
for

60 *An Impartial Vindication of  
for Young Ministers to put such Que-  
stions as these to themselves. Is the  
Sermon that I have prepared, calcu-  
lited to bring Glory to God, and  
Good to the Souls of Men? Is it pur-  
suant to that End for which I was  
made a Minister, and am sent to  
Preach? Is it any part of that Mes-  
sage which I, as one of Christ's Am-  
bassadors, was sent to deliver to the  
People? If not, I hope they will  
say every one of them, Shall my  
Hearers ask Bread, and I give them  
a Stone? Shall they ask Fish, and I  
give them a Scorpion? God forbid:  
Is the Wit of Man, or the Word of  
God, that Seed whereby Souls are  
begotten to Eternal Life?*

Thanks be to God, there are ma-  
ny Ministers of the Church of Eng-  
land at this day, who preach as  
those who have a true love, and  
value for Souls, and do endeavour  
that they may give up their accounts  
to God with joy, and not with grief;  
their matter being practical and  
spiritual,

the present Clergy of England. 61  
spiritual, their method plain, their  
language easie to be understood, their  
delivery grave and fervent. Let not  
the major part be censured for the  
unfaithfulness of some few ambiti-  
ous Men, who seek not Christ Jesus,  
but themselves; their own things,  
not the things of Christ.

Sir, I think this *Objector* will  
never have done, for he has now a  
*Seventh Article* against the Church  
of *England*, ( so they start up like  
the new Heads of *Hydra*, when the  
old were cut off;) now he alledgedeth  
that which is worse than all the rest,  
viz. *That many Clergymen of the  
Church of England do not live well,  
are no good Livers, their iniquities  
testifying to their very faces.*

To that I Answer; I would to  
God I could undertake and become  
*Compurgator* for every Clergyman  
of *England*, and were able to tell the  
World, that he liveth as becomes that  
Holy

62 *An Impartial Vindication of  
Holy Gospel* which he doth protest,  
and preach. But I doubt there never  
was any Age of the World in which  
10000 Ministers, belonging to one  
National Church, were all of them  
so circumspect in their Conversation  
as they ought to be. *Christ* had but  
12 Disciples, and one of them was  
a Devil. How then can it be ex-  
pected, that there should be no bad  
Men in an Host, as I may call them,  
of 20000 ordained Men? alluding  
to *Psal. 68. 11. The Lord gave the  
word, great was the Army* (so it is  
in the Original) *of them that pub-  
lished it. Tares will grow up to-  
gether with the Wheat, till the Har-  
vest. There will be Loyerers as  
well as Labourers in Gods Vine-  
yard, (though wo be to them who  
suffer it so to be, when they can  
hinder it.)*

They that think it was not so in  
the late Times, are much deceived to  
my knowledge. Doubtless in those  
days there were several allowed  
Preachers

Preachers that were Men of *Soft Heads*, and *Hard Hearts*; of *Weak Intellectuals*, and *Worse Morals*, ( I hate to mention Names in such cases, but else I could ) for doubtless there were other *Humors* necessary to be purg'd out of the Body of the Church to make it sound, and healthy, besides those which were then counted *Malignant*, upon which they spent the most of their care.

I am more acquainted at this day with the Ministers within the Walls of *London*, than of any other place. As to those of them whose *great Age*, *Sickness*, or *Reserv'dness of temper*, &c. debars them from conversing with their Brethren, I cannot pretend to give any account; but really those which I converse with, almost every *week*, and sometimes every *day*, ( which are a great many ) seem to be such, of whom I ought to judge, *That they do exercise themselves to have a conscience void of*

64 *An Impartial Vindication of  
of offence towards God, and towards  
men ; and such I take to be good  
Livers.*

But if unknown to me, there shall be here & there one who lives either not *righteously*, or not *soberly*, or not *godly*, shall his single wickedness bring an evil report upon the Community of the *Clergy*? what reason for that? If there should happen to be two or three, or ten *brass shillings* in a parcel of *money*, amounting to an *Hundred pounds*, would any man say the whole parcel were naught, and *reprobate silver*, when all the rest was very good, and unexceptionable?

Sir, I rejoice to think that *Mr. Objector* is now about to produce his last *Article* against the *Clergy of England*, (not but that I expect more hereafter in a stragling way, but not joined to his main body) and that is, *He excepts against their Ordination, and the way of their coming*

the present Clergy of England. 95  
coming into the Church, their relation to an Hierarchical Body, &c.

To which I answer. Their Ordination by Bishops, is the same by which Dr. Preston, Dr. Sibb, Mr. Dod, Mr. Hildersham, and all others of that sort, which were counted *burning and shining lights* in their time, and great instruments of saving Souls, were brought into the Church. They came in at the same door. They had *Episcopal* Mission, the same with that which the present Clergy have, and God gave a great Seal to their Ministry, which surely he would not have done, if they had not been true Ministers of Christ, and of his Gospel: Neither do I see any cause to doubt, but that the present Clergy, endeavouring to tread in the steps of their Holiness, Zeal and *Industry*, allowance being made for that much greater flood of *Atheism, Infidelity* and *Profaneness*, which we have to encounter with, beyond

66 *An Impartial Vindication of  
what the Ministers had in former  
times*) may, by the blessing of God,  
prove as *successful* in their Minis-  
try, as those great Names of Men  
were.

Having satisfied all the Objections  
against the Clergy of *England*, that  
I could think of for the present, I  
now proceed to answer two or three  
material Questions.

Ex. Gr. 1. *What Sin there is in  
vitilifying Ministers of the Gospel?*  
(which I had before proved our  
Clergymen to be.)

2. *What other mischiefs, besides  
the Sinfulness thereof, do attend  
it?*

3. *How may it be remedied?*

I begin with the first of these  
Questions, stating it thus:

Quest. *Is it sinful, or not sinful,  
for men to vilifie and make odious  
the*

the present Clergy of England. 67  
the present Ministry of England, as  
many do now adays ?

*Answe.* 'Tis doubtless a great Sin ;  
and as Job's expression is in another  
case, an *Iniquity to be punished by the  
Judge*, and will be punished by the  
Judge of all the Earth, at leastwise  
in the day of the revelation of the  
righteous judgment of God.

They who shall well consider what  
I said before in this Discourse touch-  
ing the *Ordination* and *Call* of the  
Ministers of the Church of *England*  
to the work of the *Ministry*, cannot  
easily doubt their being true and  
lawful Ministers of the Gospel, and  
sent forth by God upon that errand;  
For if Mr. *Dod*, Mr. *Hilderšam*,  
Dr. *Sibs*, Dr. *Preston*, Archbishop  
*Usher*, Bishop *Davenant*, Bishop *Hall*,  
and the rest of that sort of Men  
were such, they must be so likewise :  
For though every of them have not  
so great parts and learning as they  
had, yet are they as truly *Ministers*,

68 *An Impartial Vindication of*  
even as the least *Star* in the Firmament is as truly a *Star*, as is the *Sun* its self, which far excells it in glory. The *minor Prophets* (as I may call them) entered into the Church at the same door that the *greater* did, were stamp'd with the same character, stand upon the same Foundation as did those worthily admired Men aforesaid, whose Ministry God, as is supposed, gave a very great *Seal* to, and whom God made great *Fishers of men*, causing multitudes to be taken in the *Net* of the *Gospel* preached by them.

If the Enemies of the present Clergy, do think that some of them do not live so strictly and holily as the Divines aforesaid did, it will not thence follow, that their *Ministry* ought not to be attended upon, or can do no good, or that they are no true Ministers, *Matt. 23. 2, 3. Jesus spake to his Disciples, saying, The scribes and the Pharisees sit in Moses*

ses seat : All therefore whatsoever they bid you observe, that observe and do, but do ye not after their works : for they say, and do not. These words do plainly tell us, that the Scribes and Pharisees were no good men, for they said, and did not, and their works were not to be followed ; yet saith Christ, All whatsoever they bid you observe, that observe and do : For which he renders this reason, They sit in Moses's seat : therefore whatsoever they bid you, that do ; i. e. hear them, reverence them, obey them in the Lord, for their Call, and Calling's sake.

'Tis Doctrine as false as Popish, viz. That the efficacy of Divine Ordinances (Ex. Gr. of the Sacraments) doth depend upon the holiness, and the pious intention of the Priest, who is the Dispenser. If that were true, woe be to us, whil'st we cannot but be strangers to the heart of the Minister, which is known to God alone. Doth not St. Paul tell

70 *An Impartial Vindication of  
us, Phil. i. 16. & i8. That he did  
rejoyce that Christ was preached,  
whether in pretence, or in truth,  
even by those who preached Christ of  
envy, and strife, of contention, not  
sincerely, supposing to add affliction  
to his bonds.* Now St. Paul would  
never have rejoiced that such men  
did preach, but upon the hope he had  
that their preaching might do good.  
As a Man may be a true and useful  
Magistrate, though no good Christian, (For Dominion is not founded  
in Grace: ) So may he be a true  
and useful Minister, though unsancti-  
fied, and may help to save others,  
though he himself should be a Cast-  
away; as some Physicians do help  
to keep others, well, and yet have  
no health themselves. *Judas* was a  
true Apostle, though not a true Saint.  
We must turn *Seekers*, and be al-  
ways to seek for a *Ministry*, if we  
will own none for true Ministers, but  
those that we are certain (which we  
can never be) have true Grace. Had  
this

this been well considered, it might have saved a great deal of time and money that was spent some Years since in fathoming the fathomless hearts of men, to try whether they had or had not saving grace, which they could no more inform themselves of, upon any assurance, than they could be informed how many miles distance there is betwixt the bottom of the Sea, and the *Empyrean* heaven. If men bear record of themselves, without any other Witnesses, who can tell whether their record be true? Christ himself did not challenge Belief upon his bare word, or *Ipse dixit*, but upon the testimony of his miracles which did confirm what he spoke of himself. If a man say that he has saving grace, and hath found such signs and effects of it, who can disprove him? as St. James speaketh, *Chap. 2. ver. 14.* *What doth it profit, though a man say he hath faith, and have not works?* It has indeed saved many men, temporally,

72 *An Impartial Vindication of  
porally, that they took the boldness  
to say, they had grace, when possibly  
they had none. Witness a debauched  
person, who was heard to say, How  
rarely did I Romance my Conversion  
before the Committee? He was tem-  
porally saved by it, and past as  
clearly and unsuspectedly amongst  
them, as Judas had done amongst  
the Disciples, who suspected him no  
more, nor yet so much, as they did  
themselves, when they cried out, Is  
it I? viz, that shall betray thee.*

One observed in N.E. that people  
were cast out of their Churches more  
frequently for telling Lyes, than for  
any other sin; and gave the reason  
of it, God let them go out by Lying,  
said he, because they came in by Ly-  
ing; namely, to the Holy Ghost, and  
to the Church, in describing the man-  
ner of their Conversion, which some  
of them had meerly Romanced. God,  
by his Prophet Jeremy, Chap. 23.  
ver. 30. faith, *I am against the Pro-  
phets, which steal my word every  
one*

the present Clergy of England. 73  
one from his neighbour. What did  
many men but steal their *Confession*  
*of Faith*, and the account of their  
*Conversion*, from what others had  
said before them, as they understood,  
with good acceptance. Let me desire  
to look into no mans heart further,  
than his life gives an account of it;  
if I see his fruit, meaning his actions,  
his visible conversation, I will inquire  
no further, touching *the root of the*  
*matter being in him*. Some of the  
*Bethshemites*, who have been most  
prying into the *Ark*, I mean, into  
the *hidden man* of other mens  
hearts, have made ill use of it, and  
design'd it for bad purposes, *viz.* to  
try mens title to the good things of  
this world, *seeming* to be of opinion,  
( for I doubt whether any rational  
man was ever *really* of that irrational  
opinion) That *dominion is founded*  
*in grace*. Our *Horizon*, as to  
mens godliness, reacheth no further  
than their *words* and *actions*. The  
Ministers and several Christians  
which

which approve themselves as to those, ought to be taken for godly, though when that is done, there is not one Cottage or Rood of Land, or so much as a petty Constableship belongs to them as such, neither are they *uncapable* rightfully to possess Kingdoms and Empires, if born or chosen to them, though they appear not to have one spark of grace. *The earth bath God given to the children of men.*

But this last thing, I am sensible, is a digression, but a very necessary one, and not altogether Foreign to the business I was upon, viz. to prove that men may be true Ministers, though they be not godly: Though I confess it were much to be wished, *That Holiness to the Lord were written upon the heart and life of every man, who doth minister in holy things.* But as Fools now and then beget wise children, so many carnal Preachers, be instrumental to make others spiritual. That Pilot may have

*the present Clergy of England.* 75  
have often saved his Ship and Passen-  
gers, who comes at last to be drown-  
ed himself.

But give me leave to tell you, Sir,  
that though some Men that are in  
Holy Orders, do appear not to be  
Holy Men, yet, thanks be to God,  
there are a great many others, whose  
*real godliness* no man ought to  
doubt, or can doubt it, without great  
violation of *Charity*, who are, in the  
eyes of all unprejudiced good men  
that know them, as true Natha-  
naels without guile, as really burning  
and shining lights, as strict heaven-  
ly-minded mortified men, as most are  
in the world.

I may not presume to name any of  
that sort which are now living, lest I  
should seem to flatter; but if I should  
reckon up such as Bishop *Usher*, Bi-  
shop *Morton*, Bishop *Davenant*, Bi-  
shop *Hall*, with many scores more  
of Clergymen, famous for *Piety*, as  
well as *Learning*, that would be suf-  
ficient to shew, That *Piety* and *Epis-  
copacy*

76 *An Impartial Vindication of  
copacy may fairly consist; Et in una  
sede morari.* If it were possible to  
come to an even *Poll* in the case,  
possibly there might be found as ma-  
ny godly Ministers in the Church, as  
out of the Church; yea more, be-  
cause there are more in, than out:  
But whether godly or no, they are  
truly Ministers, and great will their  
sin prove to be, who shall reproach  
and abuse them.

If it be a Sin to break the *Ninth  
Commandment*, or to walk diametri-  
cally contrary to several other Pre-  
cepts in Scripture, as where we are  
commanded to *speak evil of no man*,  
*&c.* or to trample upon the greatest  
principle of *Justice* that is in the  
world, *viz.* *That of doing as we  
would be done by*, which is the very  
*Cardo Justitiae*, or *Hinge*, as it were,  
upon which all Justice turns, and may  
be called *Stantis vel cadentis Justi-  
tiae articulus*, because Justice stands,  
or falls, as that is kept, or broken. I  
say if any of these things be a hei-  
nous

nous sin, then to expose, disgrace, and vilifie the Ministers of Christ, and of the Gospel, all, or any of them, is a thing for which God will never *hold them guiltless*, as he saith he will not them who *take his Name in vain*.

You know the Ninth Commandment is, *Thou shalt not bear False Witness against thy Neighbor*, meaning *against any other person whomsoever*. In that sense the Ministers of the Gospel are all of them our *Neighbors*, though they dwell ever so far from us. Now, sure I am, whosoever shall say, That all and every of them, or that the generality, and greater part of them, are stark naught, because (to our sorrow, and shame be it spoken) here and there one is so, doth certainly *bear False Witness against every Minister of the Church of England*, who lives & acts, as becomes his profession, of which possibly if we went to *Poll*, the Clergy all over *England* would

78 *An Impartial Vindication of*  
would be found to be the major  
part. Can you answer it, If you con-  
demn the righteous together with the  
wicked? Know ye not, that to con-  
demn the righteous, is as great a sin  
as to justify the wicked? and both  
are an abomination to the Lord. Are  
we not commanded, *Tit. 3. 2.* to speak  
evil of no man? And if of no pri-  
vate Man, surely of no publick Mi-  
nister, who hath a kind of anointing  
from God upon him; respective to his  
holy calling, &c. Is it not said,  
*Psal. 105. 14, 15.* That God repro-  
ved Kings for their sakes; Saying,  
Touch not mine Anointed: and do  
my Prophets no harm. Every time  
you vilifie those Ministers whom  
either you know not at all, or know  
no hurt by, do you not confront that  
Rule, *1 Tim. 5. 19.* Against an El-  
der receive not an accusation, but be-  
fore two or three Witnesses? Neither  
is your so doing a transgression of  
particular Laws only, but, as I may  
call it, a breaking in pieces the tables  
of

of the Law all at once, (alluding to what Moses did) which are summarily contain'd in this one golden Rule, *Quod tibi fieri non vis alteri ne facias*, viz. That we should do as we would be done by. Reflect then, and consider, would you your selves be so sery'd? would you be contented, and take it patiently, if you go under the name and notion of *Presbyterians*, *Independents*, *Anabaptists*, or *Quakers*, or whatsoever else, if any man should tell you that all and every person of that denomination and sort, of which you are, were *Knaves* or *Fools*, or both, were *Drunkards*, *Whoremasters*, and every thing almost that bad is; or if they should say it of you in particular, that you are such an one, because they know some one person or persons of the same denomination with your selves, be it *Presbyterians*, or *Independents*, that are such. You being conscious to your selves, that, through God's mercy, you could wash your hands in

80 *An Impartial Vindication of  
innocency*, as from any such guilt,  
would think your self very much  
abused, and him a wicked Lyar, who  
had laid such things to your charge.  
Would it not make you think of  
*Jezabel*, her charging *Naboth* with  
*blasphemy*, of which he was no more  
guilty, than her *painted face* was of  
that *real* and *native* beauty which  
the art of daubing had made her  
seem to have.

Lastly, To reproach and vilifie all  
the Clergy of *England*, is as great a  
breach of Christian *Charity*, as it is a  
violation of *Justice*. If there be  
any virtue greater than *Justice*, *Char-  
ity* or *Love* is it, as being the ful-  
filling of the *Law*, Rom. 13.10. I was  
about to liken *Justice* and *Charity*,  
to the two great *Luminaries* of *Hea-  
ven*; comparing *Justice* to the *Moon*,  
*which rules the night*; and *Charity*,  
to the *Sun*, *which rules the day*; and  
to say they most excel other virtues,  
*quantum inter Stellas luna minores*,  
as

as much as the *Moon* outshines the other *Stars*. Now by how much greater these two *Virtues* are, by so much greater are the *Vices* opposit to them, and the *sins* which fight against them. Neither can it be any mans doubt, whether it be not against *Charity*, for men to take up reports and *reproaches* against other men, (but especially to raise them:) And are not *Ministers of the Gospel Men* as well as others, with some additional stamp and character of God upon them, which ought to be had in reverence? I say it can be no mans doubt, who considereth what St. *Paul* saith, *1 Cor. 13. 5, 6, 7.* *Charity doth not behave it self unseemly, thinketh no evil, rejoyceth not in iniquity, but in the truth; believeth all things, hopeth all things, &c.* it thinketh and maketh the best of every thing. To affirm concerning all and every person of what persuasion soever within the sphere of Christianity, that they are mere *Hypocrites*, and

82 *An Impartial Vindication of Children of the Devil*, is not only against truth, (for so it may be it would be, to say that all men of the soberest Parties, and soundest Persuasions, were good and godly) but also against *Christian Charity*, &c.

But if all this will not convince men, that it is a heinous sin to reproach, and vilifie Gods Ministers; he that runs may read it so to be in the wrath of God revealed from Heaven against those who have done so, and that written in great characters of blood, set forth in sanguinary expressions. Interpreters have judged the Ministers of the Gospel to be intended by the *Two Witnesses* prophesying in sickcloth, Rev. 11: 5. And is it not there said, *If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this wise be killed*; which words do intimate, that God hath made it a capital Crime, to hurt or abuse his Mini-

Ministers. Are not the Ministers of the Gospel the persons intended by the *Servants* spoken of, Mat. 21.33. which the *Husbandmen* took, beat, and stoned? Then it followeth, ver. 40, 41. *When the Lord of the Vineyard cometh, what will he do to those Husbandmen?* They say unto him, he will miserably destroy those wicked men, and will let out his Vineyard to other Husbandmen, &c. ver. 43. The Kingdom of God (meaning thereby the *Gospel*) shall be taken from you, and given to another Nation bearing fruit. See what God hath executed upon, as well as threatned against the abusers of his Prophets, and Ministers. When King Jeroboam put forth his hand from the Altar, saying, *Lay hold upon the man of God which prophesied against the Altar;* his hand which he put forth against him dried up, so that he could not pull it again to him. Whereupon he was forced to pray the Prophet to pray for him, ver. 6. *Intreat now,*

84 *An Impartial Vindication of*  
said he, that my hand may be restored to me again, 1 Kings 13. 4. The Army which Benhadid sent to apprehend Elijah, was smitten with blindness, and led by him into Samaria, the chief City of their enemies, 2 Kings 6. 19. Let such as scoff at Gods Ministers, read 2 Chron. 36. 16. But they mocked the messengers of God, and despised his words, and misused his words, until the wrath of the Lord arose against his people, till there was no remedy. I say, let them read those words, and tremble, as also what is written in 2 Kings 2. 23. As Elisha was going up by the way, there came forth little Children out of the City, and mocked him, and said unto him, Go up thou Bald-head: And there came two She bears out of the Wood, and tear 42 Children of them. Hear this all you who forget the Word of God, and abuse his Ministers, lest he tear you also in pieces, and there be none to deliver you. If this befell little Children, or

or were done to the green tree, what may old mockers expect, or what shall be done to the dry?

I have now made both the sinfulness and danger of abusing God's Ministers, appear from Scripture so clearly, that no man can be ignorant of it who reads these lines. Now if there be any who do make a mock of sin, and despise the danger threatened, Solomon has told us, they are Fools that do so, and so like Fools let them go: (yea, like the Fools Solomon speaks of, Prov. 7. who hasten to the correction of the Stocks, as a Bird hasteneth to the snare, which knoweth not that it is for his life.

Sir, If you have any patience left to read a few lines more, I would presume yet further to propose and answer, to one, or two material questions, viz. What more can be alledged against this practice, viz of abusing and exposing the Ministers of

86 *An Impartial Vindication of  
Gods Word, and making endless  
spightful reflections upon them, cal-  
ling them all to naught : Me-  
thinks I hear some saying, Is that all  
that can be said in the case, that it  
is a great sin so to do?*

Why is not that enough ? Do you make so light of sin ? Is it so small a thing in your eyes to provoke him, who is able to cast soul and body into Hell ? who has told us , That the wages of sin is death. Hear ye stout-hearted, who are far from righteousness, those words, *Job 9. 4.* Whoever burdened himself against God, and prospered ? Mark well those words, *Jer. 7. 19.* Do they provoke me to anger, saith the Lord ? And do they not provoke themselves to the confusion of their own faces ?

But if the notice of its being a very great sin, be not sufficient to deter men from making God's Ministers the Object of their Hatred and Scorn, the Subject of their Scoffs and Invectives, I doubt not but more dissua-

dissuasives of another nature may be produced, more calculated for the meridian of *Atheists* (for such are all they who make a mock of sin) more *ad hominem* as to them, than that which was taken from the *Topick* of its being a great sin.

Now whereas some seem to be more shie and scrupulous of Sins against *Men*, than of those which are committed immediately against *God*. Give me leave to tell you, if you will make bold with *God Almighty* in abusing, and vilifying those whom he hath called to *minister* in holy things, and do presume he will *forgive*, or not *regard* it, will you make bold with *Men*, also, even with the greatest of *Men*, with *Kings*? &c who feel the smart of all those miseries which are done to them, and use to have a very great resentment of all the Affronts done to those who are employ'd by them, in Affairs of Concernment. How oft have you

made great Protestations of your *Loyalty* and *Obedience* to His Majesty, our good and gracious King? But who can believe you, whil'st you speak and act those things from day to day, which his Soul abhors? For does not his Soul abhor, think you, to have his *Reverend Clergy*, from the highest, to the lowest of them, trampled as dirt and mire in the streets? He might reasonably expect, that if you honour Him, you should honour them for *his sake*, if not for *their own*, for the Respect which He Himself is pleased to give them, who is the *Fount in of Honor*, and who shall make so bold as to refuse any man that *Title*, or *Honor*, which his *King* thinks fit to confer upon him, or to disgrace them whom he delights to honor? *Haman* did not refuse to wait upon *Mordecai*, when *Abijsuerus* commanded it. He bids you give Respect to his Clergy, in that he doth so himself. He disdains not to consult with divers

vers of them as a part of His Upper House of Parliament, to receive others of them into His Privy Council, to make several of them His Chaplains, to appoint Convocations to be made out of them, (which seem to be a kind of spiritual Parliaments, to be consulted with about the Affairs of the Church) His Majesty is not ignorant, that if either Noble Extraction, Generous Education, Excellent Parts, Great Learning, True Piety, Prudence, Gravity, Profundity, Utmost Loyalty and Fidelity, can make men worthy of their Princes Favor, these are all to be found amongst some of his Clergy; not that all the Members of the Ecclesiastical Body can be presum'd to be such, any more than it can be expected, that mens Toes (which yet are necessary parts) should be as beautiful as their Faces.

Yet when all this is said, there are too many People in this Nation, who do

90 *An Impartial Vindication of*  
do at this day *respect a Bishop* (even  
the best of them all) no more than  
they do a *Butcher*, and *love him*  
*less*. All the world could not per-  
suade the late *King*, to *despise* or *di-  
vorce* Himself from His *Clergy*; and  
His Son, our *Gracious King*, that  
now is, seems to be of the same  
mind. Did He know how the *Rabble*  
hath abused and railed at them, I  
dare say He would be very angry.  
With what bitterness and contempt,  
(the more is the shame) do some  
men speak of those great and Reve-  
rend men, to whom His Majesty  
Himself would not disdain to say,  
upon Occasion, as *Elisha* did to his  
Master *Elijah*, mounting up to Hea-  
ven *My father, my father, the charrets*  
*of Israel, and the horsemen thereof,*  
*2 Kings 2. 14.* And without flattery  
be it spoken, Those who are now cal-  
led *Priests* in scorn, (though Christ  
himself was called a *Priest* after  
*the order of Melchisedec, Hebr. 7.17.*  
And though it be said, *No man ta-  
keth*.

keith this honour (viz. of Priesthood) to himself, but he that is called of God, Hebr. 5.4.) I say they who are now called His Majesties *Priests*, would as soon (that I say not sooner) become his *Sacrifice*, if the offering up of any thing they have might be for His Service, as any Subjects He hath in His Three Kingdoms. This they who are as truly Enemies to His Majesty *secretly*, as to Bishops *openly*, know full well (yea *hinc illæ lachrymæ*) hence, as from one great Fountain, spring their Complaints and Outcries against the Clergy: So may you have seen some, who, whil'st they seem'd to design nothing but casting away the *Ivy* which has grown about a Steeple, have together with it demolished the *wall* about which it grew. It too too often happens that the professed Haters of *Prelacy*, are *private* Haters of *Monarchy*, (though I dare not give it as a standing Rule, and doubt not but it hath many exceptions,) Yea, had

92 *An Impartial Vindication of*  
h'd they begun with the Hatred of  
*Prelacy only*, when they came once  
to consider of the connexion be-  
twixt *Monarchy* and it, they would  
have been much more tempted to  
have hated *Monarchy* for the sake  
of, and for the Hatred which they  
bear to *Episcopy*.

Pardon me if I am jealous, lest  
some men out of their great disaf-  
fection to a *Hierarchy*, and other  
Discontents, should flag and warp in  
their *Loyalty*, though as yet they  
seem to have, and have had great  
Love and Honour for His Majesty.

But to go off from this Head :  
What think you the *High Court of*  
*Parliament* will say to it when they  
shall convene, and understand, that  
so far as the *Tongues* and *Pens* of  
men could inflame things, endeavors  
have been used (since the Press was  
*ungirt*, and *unblest*) to cause the  
*Church-Lands* to be sold again, or  
sacrilegiously restor'd to the hands  
of

the present Clergy of England. 93  
of their late Purchasers? That the  
Rabble Rout in some places were  
animated, or did animate one another,  
almost to offer actual violence  
to divers of the Clergy, when they  
come together gravely, and peace-  
ably to do what did belong to them,  
as *Freeholders*, viz. to give their voi-  
ces for some Gentlemen that were  
good *Protestants*, understanding Per-  
sons, and of very considerable Estates.  
Will they not fear that, if some stop  
be not put to this mad current, we  
shall all run back again to confusion?  
At this rate we are like to have  
more *Archbishops murthered*, and  
Ministers shall not be able to pass  
the Streets in quiet. *Obstate prin-  
cipiis, & venienti occurrite morbo.*  
If the Cloud which the Prophet saw  
but of a hands breadth, came after-  
wards to overspread the whole Fir-  
mament, whither may not this come  
which is so great already? More in-  
nocent persons (witness their inof-  
fensive and patient carriage, whil'st

Cla.

94 *An Impartial Vindication of*  
Clamors and Invectives came about  
their Ears like *Half shot*, and they  
mean time *dumb as a sheep before*  
*the shearer*) than many of the Cler-  
gy are, were never so affronted. *Help*  
*O King ! Help O Parliament ! Help*  
*O King and Parliament !* If the  
present Clergy be run down, and ex-  
tirpated, as the late Hierarchy was,  
where will you have such another ?  
Can the NC *Colonies* fill the Church ?  
Say One thousand NC and Ejected  
Ministers be yet living (which I sup-  
pose is the most) can we imagine  
what by reason of being *superannua-*  
*ted* (as many of them are very old)  
and what for other causes which you  
may guess at, if a *moiety*, i.e. if there  
be 500 of them now fit for Church-  
service, that may be as many as is,  
and can you supply Ten thousand  
Livings with 500 men ? They must  
be great Pluralists, and have 10 or  
20 Livings apiece, if all places be-  
come theirs. Then for ever turn a  
deaf Ear (as I am sure you will)  
upon

upon the Nonsensical Crew of *Jesuit-ridden* People, who would destroy the onely Ministry that you can have wherewith to supply the Nation, and hath in it as many able persons, and learned men, as any Clergy in the world hath; would convert their Lands, to pay old *Debentures*; and would turn the *Bishops Palaces* into *Rocks-Nests*, I mean Places for *Broken-Sharking Tradesmen*, transform'd into great *Committee-men*, to strut and vapor in, who have a mind to reduce the old *Chaos*. Is the remembrance of it so pleasant, that any wise unprejudiced man would we should come to it again? God forbid. I do promise my self, that when the *Parliament* meets the *Anti-Levitical Rabble*, or profess'd Enemies of the whole Tribe of *Levi*, who if *Aaron* were alive would take him for *Antichrist*, to be sure would not love him, the Tribe of *Corah, Dathan* and *Abiram*, shall receive such thanks from the

96. *An Impartial Vindication of the Two Houses for the good service which they have done, with their railing Pamphlets pointed against the Clergy of England, as the nature and quality of their work doth require.* If those Scribblers be Fools, or but *half-witted* men themselves, don't let them think the *Two Houses of Parliament* are so. They know full well, that sober and just things must preserve them, and the Nation; that they must employ a *grave, learned, prudent* and *honourable* Clergy, and not bring things to a *level* in the Church, that every upstart Novice, and *Chicken-peeper*, shall have as great a share in governing the Church, as those *Gamblers*, at whose feet they might sit with profit one Thirty year longer. But possibly those who make nothing of offending the *King and Parliament*, may from their Principles be loth to displease the People or Populacy, whom they look upon to be the *Source and Centre of Government*, the *Alpha and*

and *Omega* thercof, in which it begins and ends; for, say they, They are the Electors of their Governors, they first set such Rulers over them; so by the way every Wife doth or ought to make her ewn election or choice of her Husband; but when that is done, which God hath appointed to *govern*; and which to *obey*, I had rather St. *Paul*, and St. *Peter* should tell you, than any man that is not an *Apostle*. But let such as do give a great deference to the *People* know, that multitudes of the good People of *England* ( I will not say at venture a *major* part, though possibly that be true ) have been, and are greatly scandalized at the Affronts and Abuses which have been, and from day to day are put upon the present Clergy of *England*.

It is an odd, and *partial* Notion, as if no care ought to be taken about scandalizing any sort of People, but those which are called *Dissenters*;

98 *An Impartial Vindication of*  
whereas the Apostle saith, *Give no  
offence to Jew or Gentile, nor to the  
Church of Christ.* Now do not men  
give great offence to those Christians  
who conform to the Church, by  
railing at those Ministers who are in  
and of the Church to which they  
conform? 'Tis a Folly to think that  
the Church of *England* Protestants  
have not as great a veneration for the  
pious and learned Preachers and Go-  
vernors which are in the Church,  
(for their *Pauls*, *Apolloes*, and *Ce-  
phas's*; (as I was about to call them)  
as *Dissenters* can have for their most  
darling Ministers. You think men  
do almost *blaspheme*, when they  
speak against your Shepherds; and  
they, upon as good reason, do think,  
you do the same, when you speak  
against theirs. They know several  
of the *Conforming* Ministers to be as  
learned, and godly, so far as men can  
in *charity* judge, as any of yours. If  
you say otherwise, they think *the  
whetstone is due to you*; yea, a  
heavier

heavier stone than that, viz. the *milstone*, by virtue of that threatening of our Saviour, *He that shall offend one of these, it were better that a milstone were hung about his neck, and he cast into the depth of the sea;* For why should it be a greater danger for other Christians to offend you, than for you to offend them? Some who have no sense of sin at all, may yet easily acknowledge it to be a principle in Equity that *every man ought to be as shy of offending other good men, as he would have others to be of offending him, for one man is as near and dear to himself, as another man is.* I must take leave to tell you, that the *Conforming Protestants in England* do, if I mistake not, *equalize in number, if not outvie and exceed all the dissenting Parties put together.*

In point of virtue and good living, for ought I see, those who wait on the *Publick Ministry*, and are professedly Sons and Daughters of the

100 *An Impartial Vindication of*  
Church of *England*, do approve  
themselves as well ( take them one  
with another ) as those who use  
altogether to hear in *Private*; yea,  
some of them do acquit themselves  
better in point of *Temperance, Justice,*  
*Charity, Sobriety, Modesty,*  
*Meekness, &c.* than many of those  
who *judge them for eating*, ( to use  
the Apostles phrase, *Rom. 14.* ) I  
mean for *Conforming* to the Church  
of *England* have done.

Now these *visible* characters of  
Virtue and Goodness, are those  
*Fruits*, as Christ calls them, whereby  
men are to be known, or estimated as  
*Trees* that are *good*.

Moreover as the Sons and Daugh-  
ters of the Church of *England* do  
equalize the whole Body of *Dissent-*  
*ers* in *number* and *virtue*, so it is  
most certain they do far exceed them  
in *quality* and *condition*, in *wealth*  
and *honour*. For besides that His  
Majesty Himself, and the greatest  
part of the Royal Family do own  
them-

themselves to appertain to the Church of *England*; is it not most apparent that the greater part (yea, almost all) of the *Protestant Nobility* and *Gentry* of the Nation, do profess themselves to be Sons and Daughters of the Church, of which I give this plain proof: When the Members of both the *Honourable Houses of Parliament* were required, one and all, to receive the *Sacrament* after the way of the Church of *England*, I presume it cannot be proved, that ever so many as three Members in both Houses did refuse or refrain to do it, which I look upon as a very good *Omen*, that our *Parliaments* will ever own, countenance, and support that Church, to which they profess themselves to belong, and with which they do communicate in the *Holy Eucharist*, that grand Bond of Union. Let me add, that the Sons and Daughters of the Church have all the *Laws* and the *Authority* of the Nation, on

their side, that happy wind in their backs which blows very stiff in the Faces of *Dissenters*, and gives them all the repulse it can. Now judge you, whether as much care ought not to be taken not to offend those, who besides that they are as virtuous and as good Livers, as our selves, do equalize, yea probably exceed us in *number*, yea, their single Party, or the Children of the Church, which are all by one *Mother*, are as many or more, as the Children of the *Separation*, which are by many severall venters ex.gr. *Presbyterians*, *Independents*, *Anabaptists*, *Quakers*, (for *Separation* has had I know not how many *Wives* and *Children* by them all, though by some more, and by some less.) I say that Church which doth not only *equalize* in *number* & *goodness*, the whole Body of *Dissenters* (much more each *member*, or *division* of the body, which is like Nebuchadnezar's Image, partly *gold*, *silver*, *iron*, *clay*;) but doth also far

far transcend the whole Army of the Separation in Wealth, Honor, and Power, and all worldly advantages. Yea, which is more, hath all the laws of the Land on its side, the whole countenance of Authority, which hath set its Face against those who separate from it. *I say once again, there ought to be as much care taken by others not to offend them, as by them not to offend others.* If this be not a clear case, let all the world judge. Let therefore all sorts of Dissenters forbear odious Reflections upon the Church of *England*, and the Ministry thereof, whereby great offence is given to a great number of men, who, all things laid together, are much more considerable than themselves, and do not come short of them, no not in point of good living, which is pure and undefiled Religion in Gods sight) which is the thing in which Dissenters pretend to excell. *The light which is within any man cannot but tell him, that*

But I now think of another inconveniencce resulting from Mens reproaching of the Clergy of *England*, viz *They who drive that Trade, do not only wrong the adverse Party, but their own*: For whereas many *nonconformists* have possibly never bin heard to speak one evil word of *Conforming* persons, as such, nor did ever so much as *judge* them for their *Conformity*, they shall be thought guilty of the same thing, for your sakes: even those who have great love for all good men in the *Church*, or are ready to give them *the right hand of fellowship*. Some as hot-spirited as your selves, will be ready to say, *Ab uno disce omnes*, they are all alike, all baptized into the same spirit of railing and bitterness, and would *fire and fagot us*, as the *Papists* did the *Protestants* in *Queen Mary's Reign*, were we at their mercy.

mercy. Men will seem in you as in a Looking-glass, to see the Face of the whole Party, and will suppose that *as Face answereth to Face in a Glass, so the Heart of one Dissenter to another.*

Is this a service to your Party, to make them all to be thought so many *Furioso's*, Men and Women whose Tongues are set on fire from Hell. Will any body love and honour you for that character? nay, will they not be ready to cast out your names as unsavory salt, not so much for your separation, as for your spight. You injure your selves, and your Fraternity, more than you do those whose Enemies you are, (so I express it, because many of them bear no enmity to you) because the *Slanderer* is worse than the *slandered*, by how much it is worse to *sin*, than to *suffer*. You are the *Urinals* by which men cast the *water* of your Party, and finding it very *black* and *muddy*, do think you are all *Spleen-grown*,  
(as

106 *An Impartial Vindication of*  
( as they say *Liver-grown* ) or  
troubled with an ill and aking *Spleen*  
against all persons that hear Sermons  
in *Steeple-houses*, ( as some abusively  
call them ) and receive the *Communion in Churches, without Chimneys*. Is not this the way to make  
your yoke heavier, and your bands  
stronger ?

Again, there is no question to be  
made, but *this kind of doings doth*  
*much gratifie our common Enemy, viz.*  
*the Papists*. 'Tis Nuts and Sweet-  
meats to them, to hear one *Protestant*  
rail at another, and to see them  
flie in each others Faces, ready to  
pluck out one anothers eyes or  
throats ? *Hoc Ithacus vult*. Think  
they this will do our work for us,  
though we sit still. They will *tip-down*  
one another like *Nine-pins*.  
Let them alone to *foul their own Nest*, and to destroy the credit of the  
*Protestant Religion*; and then we  
know what we have to do. Is this a  
time of day to help the *Papists* to  
do

the present Clergy of England. 107  
do their work? Shall Protestants become in effect *Complotters* with *Romanists*, to destroy themselves? God forbid. Are you not sensible that these things do make the breach betwixt *Protestants* wider, and divide them more at a time when they are concern'd to unite and join as one man, to oppose the common Enemy. I suspect the hand of *Joab*, of the *Papists*, I mean, is in this thing. They make us call one another names upon slight grounds, *viz.* *Pelugians*, *Socinians*, *Popishly affected*, when God knows some that are, or have been so called, have not one grain of any of those errors in their heads or hearts. Nothing can please *Papists* so well, as to see warm *Protestants* *planting* their *Canons* against one another, as who should say, they would *batter* each other to the ground. Thus some angry, and busie men do make a *may-game* of as sound *Protestants* as themselves for *Romanists* to laugh at.

at. Thus whil'st men pretend to be casting Religion into a Furnace, that it may come forth more refined like Gold, they cast it like dross into a Fire, to be wholly wasted and consumed.

Again, what do odious Reflections generally produce, but *railing for railing, and reviling for reviling*? One calls him that differs from him in Opinion, *Knaue or Heretick*, and he calls him *Fool or Dunce* for his pains; and each it may be calls the other out of his name, and what is gotten by it on either side? Say that the Ministers or People who are *in*, and those who are *out* of the Church of *England*, should go and write one another's *Lives*, feigning some things of, and aggravating other things, *against* each other; I fancy *both* sides would come off with *loss*, and *shame*, and the *common* Enemy would stand and cry, *Ah! Ah!* so would we have it.

'Tis pleasant to observe how the *polemick*

the present Clergy of England. 109  
polemick wits, the Writers of *Invectives*, the *Duellists*, do take their turns: He that writes first against any man for a moneth, or two, or three, more or less, rides about in triumph, compassed about with the *Euge's* and *Applauses* of his own Party, (if he has done excellently well, or if he has not so written, as that they are ashamed of it) he is for that time the *Knight that has killed the Gyant*, but, bie-and-bie, the *Gyant riseth up again*, and kills the *Knight*; then there is as much triumphing on the other side for a seafon. 'Tis seldom ever concluded on both sides, which had the better of it, but one saith his *Cock of the Game* beat, and the other saith his did, so *both beat*, and *both were beaten*, and the matter will not fully be agreed till the day of judgment. He that *rails downright*, is censur'd of all as *dull* and *spightful*; he that gives himself to be witty in such Writings, is counted by some *light and*

110 *An Impartial Vindication of  
and trifling ; but he that mixeth no  
wit therewith, is counted so unplea-  
sant, that no body will read him. For  
'tis the merry Andrew that makes  
the Show to be cared for. I declare  
sensibly, I know nothing that any  
body gets by Paper-duels, about mint,  
anise, and cummin, but I doubt Reli-  
gion loseth infinitely by them.*

*Give me a Conscientious Man to  
speak to (such another as your self  
is Sir) and I will tell him one Ar-  
gument more, which will more pre-  
vail with him than most of the rest.  
Odious Reflections upon Ministers  
and Ministry (as it might be upon  
that of the Church of England) ought  
carefully to be avoided, because they  
do weaken their hands, as to the  
great work of converting and saving  
Souls; and better it were that a  
millstone were hung about a mans  
neck, & himself cast into the sea, than  
that he should obstruct that work.  
A Minister laid under great preju-  
dice,*

the present Clergy of England. 111  
dice, is like a Sword with the edge  
turned: *Christ himself did no mighty  
works in his own Country, because  
of their unbelief*, Mat. 13. 5. which  
sprung from their *prejudice*, and  
want of esteem of him, ver. 17.

If you think there are no Minis-  
ters of the Church of *England*, who  
design their Preaching for the saving  
of Souls, or know how to manage  
themselves for that purpose, or how  
to go about it, you are very *uncha-  
ritable, self-conceited and ignorant*.  
They preach the same Gospel which  
you do, and why may it not prosper  
as well in their hands as yours? St.  
Paul saith, Rom. 14. *Destroy not  
him with thy meats for whom Christ  
dyed*: And I say *destroy not him*  
with thy *prejudice*, whil'st you go  
about to persuade the People that  
all, or most of their *publick Ministers*  
are either *unsound in their heads*, or  
*unsanctified in their hearts*, or both.  
By so saying, you do as much as in  
you is, to make all that they shall  
preach

112 *An Impartial Vindication of*  
preach of none effect. They think  
under correction, that several of  
them have the Spirit of God as well  
as you, and doubtless so they have.  
Must your peevishness and censori-  
ousness help to damn the Souls of  
others? If you would have the Gos-  
pel to run and be glorified, see that  
you govern your unruly tongues,  
and remember Gods words to Mi-  
riam, *Wer't thou not afraid to speak  
against my servant Moses?* (who  
was one of Gods Prophets) *Num. 12.*  
Lay your hands upon your hearts,  
and mouths, and be silent, else the  
blood of Souls, to whom you have  
render'd the *Ordinances of God* inef-  
fectual, may cry louder against you,  
than ever your voice can do against  
those learned, pious, and able Preach-  
ers, with whom God hath blessed  
the Church of *England* at this  
day.

I am well aware what those people  
would be at, who lift up their voices  
like a Trumpet against the Clergy  
of

of England, viz. They would gladly have them laid aside as useless vessels; they would gladly see their downfall, at which they would cry, *Babylon is fallen, is fallen; You would fain extirpate the Ministry of England, root and branch, and see the Honor of it lying (as some years since it did) in the dust. How would you rejoice in its stones, and take pleasure in the dust thereof?* but in a quite different sense from what the *Psalmist* meant by those words. God forgive you, you know not what you say, or would do, if you could.

I presume the Folks of that strain would have no *Ministers* at all, for they know there are not *outed Ministers* enough, to supply *one tenth part* of the places in *England* and *Wales*; and as for the *Conforming Ministers* they would have their mouths stopt, and there are none but of those *two sorts*, consequently you would have none: You desire a *Famine*

114 *An Impartial Vindication of  
mine of the Word of God*, which you  
ought to *dread & deprecate*. I imagin  
who you are, and whence you have  
received your principles. You must  
needs be either *Hobbits*, or *Atheists*,  
or *Fifth-Monarchy men*, or *Quakers*,  
or *Seekers*, or *Ranters*, or *Sweet-  
singers of Israel*, or *Papists*, who  
would have no *Protestant Clergy*;  
yea, had rather there should be none  
at all. I fear not to say that most of  
these, but even now recited, are the  
*Sons and Daughters of Folly, and  
Nonsense*, the bold *Imprisoners of  
truth in unrighteousness*; people that  
have forced and ravished their *Rea-  
sons and Consciences*, offered violence  
to themselves, for who can doubt of  
a God but he that has done so? and  
of that belief are some of these.  
Those are the *Pioneers*, who make  
it their business to undermine Reli-  
gion, or to evaporate it into *Enthu-  
siasm and Madness*. But if God  
should ever suffer their hand to find  
out this their Enterprize, it is easier  
to

the present Clergy of England. 115  
to foresee what the effect and conse-  
quence thereof would be, viz. an  
an inundation of *Atheisme, Infide-  
lity, Prophaness, Popery, Debau-  
chery, Ataxy, Anarchy, Sacrilege,  
and Contempt of all that is called  
Holy; all sense of good and evil, and  
the distinction betwixt both, would  
be lost, all apprehensions of future re-  
wards & punishment would be defaced,  
if not obliterated, and extinguished;  
all capital punishments would be de-  
spised (for setting aside the considera-  
tion of a future estate, who would fear  
to let the breath go out of his nostrils)  
and consequently all civil and hu-  
mane Government must be dissolv'd, &  
the world must be brought into per-  
fect confusion, as in the enlargement  
of these heads will appear. *Atheism*  
would certainly cover the Land, as  
waters cover the Sea, if there were  
no Preaching, but the People left as  
Sheep without a Shepherd; for if it  
come in like a Flood, even now whil'st  
the Word of God is like a Standard*

lifted up against it, whil'st it meets with continual opposition, what would it not do, if the divine Oracles were silenced, if men might go from City to City, seeking the Word of God, and not be able to find it ? - A Fire that burns vehemently, though water be cast upon it, and Engines play'd against it, how would it rage, if it were left to burn *ad extremum virium*, if no opposition were made to it ? How drench't in *Atheism* are those parts of the world, where the Gospel is not, or hath not been preached ? If God were quite out of sight, would he not be quite out of mind ? my meaning is, if God were not set before the eyes of men, in the Ministry of his Word, would he not be quite forgotten, and in time disown'd, and deny'd ?

Now if *Atheism* would get such head by destroying and extirpating the Preachers of Gods Word, to be sure *Infidelity*, or *disbelief of the doctrine of our Saviour*, would get

ground much more. Against *Atheism* we have the *Light of Nature*; or *Law of God* written upon the *Table* of our hearts, to preserve us from it, besides the dictates of *Divine Revelation*, and the written *Word*; but *Divine Revelation* is all we have to guard and defend us from *Infidelity*, which makes it far more easie for men to turn *Infidels*, than to turn *Atheists*. If the weeds of *Infidelity* do spring up very much in the *Garden* of the *Church*, whil'st drest; and carefully lookt after, how would they overspread all, if there were no spiritual *Gardeners*, if I may so call the *Ministers* of *God's Word*, to be weeding them up from time to time?

That an inundation of *Prophaneness* and *Debauchery* would ensue, upon extirpating the *Preachers* of *God's Word*, is not to be doubted; for where *Atheism* and *Infidelity* go before, they must needs follow after; witness *Psal. 14. 1. The Fool hath*

said in his heart there is no God. Corrupt are they, and have done abominable works. Let there be no Sluice to keep out the Flood of *Atheism*, and I will undertake a *City* shall be as *rude* as a *Camp*, and *Vice* shall shew it self as publickly as now *Virtue* doth. *Honest* men shall grow almost as scarce in *London*, as they were in *Sodom*, and in *Jerusalem*, when it was said, *See if ye can find one man that executeth judgment*, &c. Or as they were in *Noah*'s time, when eight persons were all that were thought worthy to escape the general deluge. Then may we presume, that *Lying* will be as common as *speaking of truth* is now ; *Perjury* as common, as *Lying* ; *Adultery* as common, as *Marriage* ; and *Incest*, as *Adultery* ; and *Sodomy*, as either : then , as we have reason to think *Cheating*, *Robbing*, *Plundering*, *Rapine* and *Violence*, shall be as common as *Buying* and *Selling* are now; and what would quickly be the case of these Nations,

the present Clergy of England. 119  
tions, if Things were at that  
pass?

How much *civiliz'd* have several  
places been, where the *Gospel* hath  
been powerfully preached, above  
those in which it never was? The  
preaching of the *Gospel* has made  
many *Christians* first and last, but  
more *Men*; I mean, it hath morally  
*reform'd* a great many more People,  
than it hath *savinely regenerated*:  
of a person *morally reform'd*, or  
brought to good *Ethicks*, it may be  
said, as our Saviour said of that  
man, who told him he had kept all  
the *Commandments* from his youth.  
*Verily thou art not far from the  
Kingdom of God.* There is a step be-  
yond those *Virtues* which *Socrates*,  
*Aristides*, *Plutarch* and *Pluto* were  
famous for, which is necessary for us  
*Christians*, who enjoy the *Gospel* to  
take if ever we would be saved,  
though possibly God accepted at  
their hands what they under their  
dark circumstances perform'd upon

120 *An Impartial Vindication of  
the account of Christ, and of the  
Covenant of Grace, (though to them  
unknown) but surely God requireth  
more of us, than of them; For to  
whom much is given, of them much  
is required:* But next unto their  
happiness who are got within (or  
into) the Kingdom of God by super-  
natural grace, is theirs, who are not  
far from that Kingdom, so that it is  
but taking a few steps further, and  
they are there; but where Men, and  
Women, are not so much as *civi-  
liz'd*, they may be said to be as far  
from the Kingdom of God, as the East  
is from the West, and at that distance  
would the extinction of the *Gospel*  
put the greatest part of men amongst  
us.

A fourth mischief which the ex-  
tirpation of the present Ministry of  
*England* would produce, or prepare  
for, would be the *introduction of the  
Religion which we all profess so  
much to hate and dread, viz. Popery.  
Atheists, Infidels, and Debauchees,  
are*

the present Clergy of England. 121  
are Papists in proxima potentia, that is, a little matter will make them so. The first matter, as being without any form, is said to be capable of all forms. *Rasa tabula*, or unwritten Paper is capable of having any thing written thereupon. They are as soft wax, to receive the impression of Popery, when under any Penalty it shall be impos'd upon them. An Atheist, and Debauchee, will never turn for any Religion whatsoever, but will say as one did in that case, viz, *That he came into the world raw, and was loth to go out of it roasted.*

Again, One that is an Atheist but in part, *pro hic & nunc*, now and then, or as it were by fits and moods, is much more inclined to be a Papist, than if he were an Atheist at all times, and to all intents and purposes; because a man who hath some little remainder of Conscience left in him, is more inclin'd to take to one Religion, or another, than one in whom

122 *An Impartial Vindication of  
whom Conscience is perfectly extinct.*  
And the reason of that is, because  
a working, and awaken'd Conscience  
( be it so but now and then ) cannot  
be pacified , and quieted , without  
something of *Religion*. *Will the  
Lord accept of thousands of rams, of  
ten thousand rivers of oil? Shall I  
give my first-born for my transgres-  
sion, the fruit of my body, for the sin  
of my soul?* Micah 6. 7. Something  
conscience puts them upon *doing* and  
*suffering*, that they might be at rest  
and peace within themselves. Now  
this is the advantage which *Popish  
Priests and Jesuites* do take, for the  
purpose of making *Proselytes*: this  
is their *Harvest*, when men have con-  
tracted a world of *guilt* by an athe-  
istical, debauched course of life, their  
Consciences begin to be uneasy, and  
like the troubled *Sea*, which casts  
forth *dirt and mire*, then they want  
a *Confessor*, some *man of God* to speak  
a *word in season*, for their relief and  
comfort; no sooner do these spiri-  
tual

the present Clergy of England. 123  
tual Mountebanks, Popish Priests  
I mean, hear of any persons (es-  
pecially of quality) their being in  
great agony and distress of mind, un-  
der a wounded conscience, &c. but  
they labor to become the Physicians  
of his Soul, endeavour to get him  
for their Patient, pretending that  
they have such *balm* for wounded  
Consciences in their *Gilead*, as the  
like is no where else; they can cure  
it, though the wound be never so  
deep, as easily as a cut finger, their  
*nostrum* is infallible, by the power  
where they turn, or *transubstan-*  
*tiate* a piece of Bread into a God,  
what can they not do? They will  
undertake to cure *cito, tuto, & ju-*  
*cunde*; *speedily, safely, pleasantly,*  
with very easie and cheap remedies.  
They will but enjoin a strict *Lent*, in  
which you must abstain from all  
*flesh-meats*, mean time allowing you  
to eat of the most delicious and  
nourishing sort of *Fishes*, made high-  
ly *palatable* with the rarest Sauces,  
come

124 *An Impartial Vindication of*  
come the worst to the worst , an  
*Epispastic Plaister* to your backs,  
laid on at your own discretion , I  
mean a little gentle *lashing*, or *whip-*  
*ping* of your selves, so as to leave a  
few *blisters* behind it; Oh that will  
let out all the sinful malignant *serum*,  
and make you as sound as a Fish.

Your *Popish* Divines are the onely  
Men who can give a *Balaam* his wish  
( or rather who pretend they can do  
so ) *viz.* make him to die the death  
of a *righteous man*, who never liv'd  
any such life. They are the onely  
men who have Heaven to *sell* , if a  
man hath but money enough to *buy*  
it ; and whose Religion is so favou-  
rable towards *rich* people, that hard-  
ly any of them can fall short of Hea-  
ven ( according to what they de-  
clare) unless he be so foolishly *stingy*,  
that neither *living*, nor *dying*, he will  
give any thing considerable to their  
Church.

One humor the *Romish Divines*  
and

the present Clergy of England. 125  
and *Casuists* have, which is very ta-  
king. They will resolve you any case  
of Conscience, just as you would  
have it resolv'd, if they can but  
know your mind. Were that pra-  
ctice but *safe* (as doubtless it is not,  
but very pernicious to the Souls of  
men) who would not be of that  
Religion?

Moreover, the *Romish* Religion  
hath as pleasant *Salvo's* for the  
credit and reputation of People, as  
for their *Consciences*, ex. gr. No  
*Woman* ought to be counted a *Whore*,  
or is justly so call'd, who hath not  
committed folly with **TEN THOU-**  
**SAND MEN**, and then, as good  
luck is, I hope there may be ne'r a  
*Whore* in the World. This *sweet*  
*complaisant* Religion, which doth  
thus *become all things to all men*,  
*that it may win all*, would doubt-  
less very easily obtain amongst us,  
and overspread a Land so drench't  
in *Debauchery*, so laden with *Guilt*  
as *England* is, if the *Church of*  
*England*,

126 *An Impartial Vindication of England*, and especially the Ministers thereof were not a strong Bulwark against it. Do but demolish the Clergy of *England*, do but once throw down that hedge, and it will be as easie for *Popery* to come in, I had almost said, as for a Fish to swim, or a Bird to fly.

Again, *Anarchy*, *Anarchy* and *Confusion* would certainly ensue, upon the destruction of the Church and Clergy of *England*.

Surely the successive Kings of *England* have had no Subjects who have stuck closer to them, than their Clergy have done, both in the *Universities*, and in all Parts of the Kingdom; neither have any sort of men a greater sense of their *dependance* upon their King. Now do but destroy the Clergy of *England*, and you will find the *Civil Government* of *England* to be *stans pede in uno*; i. e. to stand but upon one foot, which is both an *uneasie* and an *unsafe* posture, and it is probable that in

in that case it would not long stand upon that neither. Whensoever *Aaron* departs, *Moses* will miss him; and too many there are who strike at *Moses* thorow the loins of *Aaron*. If the *Church* be confounded, the *State* cannot long continue in good Order. They who destroy'd the *Temple* of *Jerusalem*, did they not destroy the *City* also?

Had I not been bred in Times in which I had seen both *Ecclesiastical* and *Civil Government* pluckt up by the roots, I should never have had those dreadful apprehensions of what I am now speaking, as now I have.

What but utter and *Babel*-like confusion can ensue, when the Government that was in being is demolished, and no other, worthy of that name, put in the room of it? This was our case. They who did *pull down* *Episcopacy*, know not what, or how, to *build up* instead thereof (for such unskilful *Architects* can build on-

128 *An Impartial Vindication of  
nothing but Babels, nor know they  
how to finish them neither.*

When the hedge of God's Vine-  
yard is once pull'd down, what should  
hinder the *wild Bores*, and the *lit-  
tle Foxes* from coming in to destroy  
it? A *Church without a Govern-  
ment*, is like a *Ship without a Pilot*,  
left to the merciless cruelties, or  
cruel mercies of the winds and  
waves, rocks and sands, and in emi-  
nent danger of being quite lost. If  
the men of *Billingsgate*, who compass  
the *Church of England* from day to  
day with the sound of their *Rams-  
boms*, their *Railings* I mean, could  
make the *walls* thereof to fall before  
them, like the walls of *Jericho*, who  
sees not what would be next? Then  
they who pretend to hate *Idols*,  
would forthwith fall to committing  
*Sacrilege*, then would the late *Chaos*  
return upon us, and it would be no  
more *omnia Comestà a Belo*, but a  
*Drâcones Bel* would be swallowd up  
of the *Drâgon*, the *world* would de-  
vour

your the *Church*, and its mourners, which were given to encourage *Learning*, and promote *Devotion*, would be concern'd to gratifie the pride and avarice of a few *secular* men, who have no more right thereunto, than you and I have to the Crown of *Spain*.

Methinks I see a number of *A-chans* whose mouths are watering, and whose fingers itch after that *wedge of gold*, and that *Babylonish garment* ( as they had wont to call it ) which they thought fate well upon their own backs, though doubtless nothing was ever more unbecoming, than to see *Laymen mounted upon the Churches Horse*, and *Churchmen themselves going on foot*; *Laymen dwelling in Bishops Palaces*, and the rightful Owners inhabiting poor Cottages.

I am of Opinion that as many of the late *Purchasers of Church-lands* as are modest men ( if we suppose any of them to be such ) had they

130 *An Impartial Vindication of*  
the same opportunity as heretofore,  
to enter upon the rights, means and  
possessions of the *Church*, would blush  
and tremble to do it ( as we may  
imagine a young *Thief* to do the  
first time that he picks a *Pocket*, or  
demands a *Purse* upon the High-  
way.) Surely some of these *Purcha-  
sers* would not have these Lands  
again, if another usurped Power  
should make them the free tender of  
them.

But as for the hardened and  
feared sort of sacrilegious *Sinners*,  
methinks I hear them cry, *Give me*  
*my Church-lands again, my Bishops*  
*or Deans Palaces, &c. or I dye:*  
( *Stolen water is sweet.* ) Do then.  
For if nothing will serve your turn  
but *Naboth's Vineyard*, I mean that  
which is none of your own, but dedi-  
cated to pious Uses, 'tis pity you  
should live. Why may you not as  
well say, *Give me my Neighbor's*  
*wife, or I dye?* For secular men  
have no more right to *Church Re-  
venues*,

*the present Clergy of England.* 131  
venues, than *David* had to *Uriah's* Wife when he was living. This is so plain a case, that I, for my part, do not despair of seeing some of the late *Purchasers*, who are rich men, making *restitution*, *Zacheus* like, of all the wealth which they have gotten *sacrilegiously*, and returning it to the stock of the *Church*:

Methinks I hear some one or more of the late *Purchasers* lying upon a *Sick-bed*, under the daily expectations of approaching death, thus bemoaning himself, *Wo is me that I should have so little wit, and less grace, as to invade the undoubted rights of the Church;* That I should presume to devour *holy things* ( for so is every thing, in a sense, that is devoted to Religious Uses ) both *Fool* and *Knave* that I was to part with that which was *lawfully* my own, to purchase that which could never truly become mine, to let go my real *property*, to buy the *property* of other men, sore against their

132 *An Impartial Vindication of  
wills.* I must needs be unjust, in  
alienating that *without*, and *against*  
*Law*, which was vested in other men  
by *Law*: The Land which I bought,  
did by an unrepealed Law belong to  
the *Church*, and there never was a  
*Law* (or power that was able to  
make a Law) that did alter the  
*property* of it; and though it was  
not I that did take upon me to sell  
the *Church's Land*, or did cause, or  
approve them to be *sold*, yet I pre-  
sum'd to *buy* them, and so doing, if  
the *Proverb* be true, viz. *That the  
Receiver is as bad as the Thief*: I  
that *bought* them, was, in effect, as  
guilty as those that *sold* them. Oh  
that I had taken warning by what a  
great *Lord* gave in charge to his *Son*,  
when he was taking leave of him  
upon the *Scaffold*, viz. *Meddle not*  
(said he) *with more or less of the  
Church-land*; for if you have but  
ever so little of it, it will prove as  
a *moth* or *canker*, which will in time  
destroy the *whole*. The seeming  
smiles

smiles of Providence in those days, upon such enterprizes as those, made me venture, but since the same Divine Providence hath so severely frown'd upon the *Adventurers in Sacrilege*, I have had no rest in my spirit, but been as a troubled Sea, casting forth dirt and mire. Had I wherewithall, I would make the Church most ample satisfaction, I would repay what I had borrowed, or rather purloin'd or ravish'd from thence, with great *overplus*: in how much more peace should I die, if I could but do so, than now I am like to do? yea, it would be a kind of hell to me, to think of dying before that were done, but that God hath said, *Where there is a willing mind, (as I am sure there is in me to make restitution to the Church, if I had wherewithall) God accepts according to what a man hath, and not according to what he hath not.*

But others on the contrary hand  
there

134 *An Impartial Vindication of*  
there are akin to that Emperor, whose  
Motto was, *Quocunque modo rem*,  
i. e. Give us wealth, howsoever  
we come by it, whose teeth do yet  
water after the Revenues of the  
Church, as our *Ababs* do after Na-  
both's Vineyard. They fancy, they  
could dissolve a good *Deanery* or  
*Bishoprick*, as *Cleopatra* did her  
*Jewel*, in any convenient Vehicle,  
and drink it off at one draught; not  
but that those very men do own, that  
many of the present *Churchmen* are  
very honest and worthy men; that  
they are *Guelfs* (to allude to a well-  
known Story,) but their Revenues  
are *Gibelins*, they are not *Anti-*  
*christian*, but their *Houses* and *Lands*  
are so. But out upon the *Hypocrisie*,  
which seems to strike at *Antichrist*,  
but aims at *Mammon*; that would  
make *Clergymen* poor, under pre-  
tence of making them so much the  
more honest, but for that only intent,  
that they through their poverty  
might be made rich. 'Tis not so  
much

much the *destroying* of the richly-decked Whore of *Babylon*, that some would be at, as the *plundering* and *pillaging* of her; they care not for *burning her flesh with fire*, so they may but possess her rich Jewels, and costly Ornaments, when that is done, she may live as long as she can for them. Some are ready to cry, *Overturn, overturn, overturn*, *viz.* the whole Ecclesiastical Constitution, and revenue, but cannot add, *till he shall come whose right it is*; but their meaning is, till it come into their hands who have no right to it. But may I never live to see that day, when *Learning* and *learned men* shall be *starv'd*, *Ignorance* prevail against *Knowledge*, *Profaneness* get the ascendent of *Piety*, *Rapine* and *Force* overcome *Right* and *Justice*, where few, or no man, shall be left able to defend true Religion against the Enemies thereof, *viz.* *Atheists*, *Papists*, &c. because no encouragement given to any man to

136 *An Impartial Vindication of  
be a Student.* Was not that the very  
course why *Julian the Apostate*  
went to destroy the Christian Name  
out of the world, and shall we tread  
in his steps ?

They bid fair for it, who are al-  
ways railing against the *Church* or  
*Churchmen*, as if they were not  
worthy to live, though a great ma-  
ny of them are as honest, ingenious,  
deserving men as live. )

If ever God for our sins shall suf-  
fer the Ministry of *England* to be  
rooted out, the dismal consequeces  
thereof ( some, if not all ) are easie  
to be foreseen.

Methinks in that case I hear the  
sound of the Trumpet, and the alarm  
of War, I foresee garments rolled in  
blood, I hear the Nobility and Gen-  
try of *England* crying out, We will  
submit to no Innovations in the  
*Church*, no New-fangled Govern-  
ments, we will die upon the Spot, be-  
fore we will accept of any but the  
ancient Government of the *Church*.

Me-

Methinks I hear *Churchmen* saying in that case, What care we for our Lives, since we have lost our Livelihoods and Employments; if *Soldiers* turn *Churchmen* (as some have done heretofore) we will turn *Soldiers*, and try if we can dispossess them, as they have done us; we can but die, when the worst comes to the worst; and *happier is he who dieth by the sword, than he that pi- neth away with famine.*

He that hath but one eye, may see that the People who are always reproaching and undermining the *Church and Churchmen of England*, do take a direct course to put us all into *blood*. I would moreover tell that *Tiibe of Issachar*, which is always vilifying the *Tribe of Levi*, that they do take the direct course to bring upon their own heads the *blood* not of one Civil War only, but also all the *blood* which hath in all Ages been shed by the *Persecutors of the Church*, whose practices they do

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do rise up and justify, by doing the  
same thing as our Saviour said to the  
Jews, Luk. 11. 49, 50. *Thus saith*  
*the wisdom of God, I will send them*  
*Prophets and Apostles, and some of*  
*them they shall slay and persecute;*  
*That the blood of all the Prophets,*  
*which was shed from the foundation*  
*of the world, may be required of this*  
*generation. From the blood of Abel,*  
*unto the blood of Zacharias; Verily*  
*I say unto you, it shall be required of*  
*this generation.*

May I not by this time presume  
that I have now said enough to pre-  
vail with all that have or shall read  
these lines, for ever to forbear per-  
secuting the Ministers of God's  
Word, with the persecution of their  
*Tongues*, as sharp almost as that of  
*Swords*. Some would think I have  
said more than enough upon that ac-  
count, but yet being mistrustful within  
my self, that what hath been hi-  
therto written, will not make a per-  
fect

fect conquest over that unruliest of members, *viz.* the Tongue; I shall add (at leastwise *ex abundanti*) some few passages more, which may help yet farther to fasten my counsel *as a nail in a sure place by a Master of Assemblies.*

Tis manifestly a *Sin* for men to hear others reproaching the Ministers of God's Word, and to say nothing (seeming by their silence to give consent) they *have fellowship with the works of darkness* who reprove them not; but for a man, yea, a *Clergyman*, to raise or take up an evil report against the Ministry of *England*, is so unaccountable a thing, as nothing can be more.

If any of you (to *Dissenters* I speak) do serve *Conformable Ministers* (I mean the Body of them) so, be assur'd that many of them did never serve you so; I mean, were never heard to declame against the whole Tribe of *Nonconforming Ministers*, nor yet against the major part

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part of them. They cannot endure  
to hear you called *Formalists, Hypo-*  
*crites, Scribes and Pharisees*, why  
then should you endure to hear  
them *rail'd* against, and accused of  
those things (as one man almost )  
of which you know not one in twen-  
ty of them is guilty. What do we  
*Protestants* get, I wonder, by *dash-*  
*ing* and *bespattering* one another? To  
invert the Proverb, *Whil'st honest*  
*men fall out, are not Knaves like to*  
*come by their Goods?*

By railing at the Sons of the  
*Church*, you can neither get your  
selves *in*, nor any of them *out*; nay,  
why should you desire to have them  
*cast out*, since many of them would  
gladly lend a hand to help you *in* (to  
those of you I speak who are *wor-*  
*thy* and *peaceable* men, for you are  
not all of one piece.

Canst thou be a *modest* man, and  
not think that there are sundry Mi-  
nisters *in*, and of the Church of  
*England*, who, both for *Gifts* and  
*Graces*,

Graves, do far exceed thy self, and will you suffer such as they to be swallow'd up with the common deluge of *Infamy*, and not prepare, as it were, an *Ark* of defence, and *Apology*, in which to preserve those *Noah's*?

But for ought I see, in this immodest Age, it is no bar to *Censuring*, for a man to know those whom he presumes to *censure*, to be much his own *betters*. *Servants*, in point of *judging* and *censuring*, do often ride on Horse-back, whil'st *Masters* (their *Superiors* I mean) as in reference unto being *judged* and *censured* by them, are often made, as it were, to go on foot: But most uncomely it is, to see the greater *judged* by the *lesser*; and *Superiors* brought to the *Tribunal* of their *Inferiors*: why should he carp at a meer *mote* in another man's eye, who hath a *beam* in his own? Thou art *self-condemned* who-ever thou art, that dost *censure* a better

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better man in point of *life* and  
*learning* than thy self, because it be  
be to be slighted, much more *you*.  
Doth your not being of another  
mans judgment in disputable mat-  
ters make *you*, or necessarily infer  
*you* to be a *better* man than he?  
nay, it may be *you* are the *worse*, and  
the *weaker* man, for being of that  
Opinion for which thou admir'st thy  
self. 'Tis not the first time that  
people have been proud of *black*  
*spots*, and *gloried in their shame*.  
Sith the world is so incompetent and  
unequal Judge of mens worth, as  
generally it is (Fame, like a River,  
bearing up straws, and letting gold  
and silver sink) I cannot but think  
of St. Paul's words, *It is a small*  
*thing with me to be judged of you,*  
*καὶ αὐθωπτίνης ἡμέρας*, of Mans  
judgment (or day) The weakest  
and shallow'st people are generally  
most censorious, as well as most  
peevish, according to the Proverb,  
*Qui ad pauca attendunt de facili*  
pro-

the present Clergy of England. 143.  
pronunciant ! i. e. *A Fools Bolt* is  
soon shot ! As weak-sighted men find  
fault with the Sun for shining so  
bright as to dazzle their eyes, so some  
blame others for those things which  
are their excellencies, and the true  
elevations of their Souls : so some  
Buildings which are very straight,  
deceive our eyes, as if they were  
awry, meerly upon the account of  
that great height. St. Paul's holy  
Extasies and Raptures, made some  
say, *That he was besides himself.*

Possibly you will do them whom  
you love not, a great kindness  
(though sore against your will and  
intention) by speaking, or writing  
against them with great ignominy  
and reproach ; for thereby, as by a  
kind of *Antiperistasis*, you may stir  
up others to speak and write more  
and more justly for them, than ever  
you did or could against them ;  
as Solomon says in another case, *Re-  
joyce not at thine enemy when he  
falleth, lest the Lord see it, and take  
away*

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any his wrath from him.* So say  
I, Do not thou vilifie thine *enemy*,  
lest the Lord see it, and take away  
*the Crown of thorns* which thou  
hadst put upon his head, and put a  
*Crown of glory* in the room thereof.  
Men have been made famous by op-  
position.

If all that I have now said, will  
not suppress and silence the clamo-  
rous noise of ill-affected men, against  
the present Clergy of *England*, but  
still they must remain under an *evil*  
*tongue*, what can I say more, than  
what *Michael the Archangel* reply'd  
to the *Accuser of the Brethren*, when  
he contended with him about the  
body of *Moses*, *Jude 10. 1. The Lord  
rebuke thee?*

*Dear Sir,* Your patience is very  
wonderful, in that you have not  
seem'd to be tir'd all this while,  
with so long a Letter, full of *Proso-  
popœia's* and *Apostrophe's*, as if one  
while not I, but some other person  
were

person were speaking to you, and other-while as if I were not speaking to your self, but to some other person ( which kind of diversions had not been tolerable in a meer *Epistle*, though possibly in an *Epistolary Discourse* as this is, they may be allow'd of.

If you think, *Sir*, you can screw up your indefatigable *Patience* one Peg higher, and not go a Note above *Elah*, I would do one thing more before I take my leave of you, and that is, I would give a little good advice (which my hoary head must help to bear me out in) to those who are yet but *Inceptors* in the Ministry, who are but *of yesterday*; and so though I am far *from thinking* they know *nothing*, yet I am well assur'd they do not yet know all that belongs to them, or one half so much as age and experience, with the blessing of God thereupon may teach them.

*L* *Sir,*

*Sir*, Your presence at the counsel I am about to give them, and your countenancing of it, may possibly cause them to mind it so much the more, and therefore I shall borrow your ear or eye with your leave, and the next thing will be to kiss your hand, &c.

Then (*Sir*) with your good leave, I will turn my Face towards my young *Brethren* of the Tribe of *Levi*, those, I mean, who lay in the vast Womb of *Non-entity*, or of *Nothing*, many Years since I was first tossing and tumbling upon the troublsom Sea of this World, who are coetaneous with but some of my *children*, and consequently whose *Father* in point of *age* I might have been, they who were not so much as come *into the world* when I first came *into the Ministry*, viz. above *Thirty Years ago*; if in so great a *disparity* of Years (far beyond what useth to be betwixt *Tutors* and their *Pupils*)

*Pupils*) I take the kind and Christian freedom, to give them some wholsom counsel; I hope such is their *humility*, as that they will think that I by so doing, do not at all seem either to *undervalue* them, or *overvalue* my self. Some body must give such counsel as I am now about to give, and they must *take* it too, and practise it, or for ought appears, we shall be all undone: I mean *the Church of England*, if such advice be not followed, will, in all likelihood, yet once more be laid in ashes, *Quis talia fando temporet a lachrymis*; or with weeping eyes be it spoken.

To you therefore, my Brethren, Brethren in point of Office, I mean, not in point of Age; for those whom I shall presume to give my counsel to, are so very young, that for matter of age, I might properly enough call them Children, if not my little Children, according to the Appellation used by St. John.) To

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you, I say, I address my self, and  
take the boldness to tender you my  
advice, as followeth :

Would you stop the *noise* and *cla-  
mors* of the People? Would you put  
to silence the *ignorance* of foolish  
men? yea, would you make your  
Enemies to become your Friends?  
this do.

1. Do you of the Clergy of *Eng-  
land*, who are *Patients* labouring  
under the sad disease of continual  
*Affronts* and *Reproaches*, and are  
from day to day under *an evil  
tongue*, or *tongues*, mark well those  
*things which cause offences* (*need-  
lessly I mean*) and *avoid them*. So  
far as in you lieth, not only live  
peaceably with all men, but cause all  
men to live peaceably with you. I  
would not carry a Stick in my hand,  
so as might be seen, if I thought  
that so much as but an angry Dog  
would be exasperated by it, much  
less

less would I causlessly incense a Christian.

2. Shall I expose *my self*, and which is more, *my Office and Function*, to be hardly spoken, or thought of, out of an unwillingness to part with some part of a borrowed excrement, I mean a *long Periwig*? Trim it for shame; and if it be thought too long by an *inch* or two, or three, or by *half a foot*, or a *foot*, cut it off, lest it should suggest to any of your Hearers that dishonourable thought of you, that you look more like those hairy, and *Satyr-like* creatures, which some Ladies make their *Play-fellows* (to say no more) and call them *Shocks*; I say more like to one of those despicable creatures, than to one of *Christs Embassadors*: That kind of Notion will be more obvious to any body, when they shall mind the twisted Lock which hangs down in the neck of many mens *Periwigs*, which

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seems to carry a great resemblance  
of a *Dog's tail*. Rather than be so  
exposed, forthwith circumcise your  
*uncircumcised heads*; cease to in-  
cable your Faces with long *Ropes* of  
hair, as if you were always afraid of  
*Cannon-shot*, come to so *short a cut*,  
as can reach to no mans just dis-  
pleasure.

The Divines who gave the first  
example of wearing *long hair*, took  
it up in opposition to Archbishop  
*Laud*, who could never endure to  
see Ministers wear *long hair*, and had  
wont to send abundance of Pa-  
tients to the *Barber-Surgeons*,  
who us'd to return *half shorn*. Now  
as if his enjoining the Clergy to  
wear their hair *very short*, had justi-  
fied, if not also *sanctified* the wearing  
of their hair extreamly long, the  
*Antipodes of Prelacy* betook them-  
selves to that effeminate, and prohi-  
bited extreme: which cross trick  
if they will not leave, may their  
penance

penance be, to be enjoined the wearing of as many *Caps* at once, as that learned man is said to do, who first brought *long hair* into fashion with Ministers, for which the world will never be so much beholden to him, as it is for some of his *useful Writings*. But enough of *overlong Periwigs*, and I hope sharp enough to cut a great many of them off in the middle, and here the Maxim will hold true, viz.  $\pi\lambda\acute{\epsilon}\sigma\, \eta\mu\sigma\, \pi\alpha\tilde{\nu}\sigma$ , *one half is better than the whole*.

Whereas some of you are complain'd of, not for *too much hair* on your heads, but *too little* on your faces, I mean, for want of *age*, and *natural gravity*, make up that defect in *sobriety*, *modesty*, and *composedness* of behavior; where *natural gravity* falls short, *artificial*, or *acquired* (I will not say *affected*) *gravity* should compensate for it.

3. If the Gall and Wormwood  
L 4 which

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which has formerly fallen from the  
*Tongues or Pens* of any of you  
*young Gentlemen* of the Clergy, hath  
opened the mouths of People against  
you, resolve henceforward to use no  
other than *soft words, and hard ar-*  
*guments*. They that stir up *Wasps-*  
*nests*, must look to be stung. We  
shall never make Proselites by *jear-*  
*ing and hectoring*, if we can *persuade*  
*and convince* men, well and good.  
*If we will bite and devour others,*  
*we our selves shall be bitten, and*  
*devoured of others*. Men under  
hatches and in misery, are like gall'd  
horses, easily provok'd to wince and  
kick.

4. If your *Heterodoxy* be com-  
plain'd of, be very cautious not on-  
ly of being *Heterodox*, but of so  
much as *seeming* so to be, avoid all  
the *appearances* of *Heterodoxy*.

The less *young Ministers* do med-  
dle with Controverted Points (their  
*Orthodoxy* being more questioned  
now

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now adays, than that of ancienter  
Divines) the better it is. Go not a-  
bove your depth in the waters of  
*Theology*, and chuse to go rather  
*where a Lamb may wade, than*  
*where an Elephant must be forced to*  
*swim.*

Give no man cause to complain  
that you seem to be the Disciples of  
*Seneca* and *Plato*, rather than of  
*Christ Jesus*, because you quote  
them, oftner than you quote him. You  
will find it no ill Rule, *Bonus Tex-  
tuarius est bonus Theologus*: And  
that nothing comes with so much  
power upon the hearts of men, as  
doth the *Word of God*, which is said  
to be quick and powerful, and shar-  
per than a two-edged Sword.

Take heed of making the *Cross of*  
*Christ*, I mean the plain *Doctrine of*  
*Christ crucified*, to seem to be of no  
effect, by stuffing your *Sermons* with  
such affected eloquence and pomp  
of words, as if you did lay <sup>all</sup> the  
of its efficacy, upon the *enticing*  
*words of mans wisdom.* A-

Above all so live, so piously, circumspectly, so prudently, that they who behold your good works, may glorifie your Father which is in Heaven, that none may have wherewith to accuse your good conversation in Christ Jesus. Live down the Clamors of those who open their mouths against you, that in due time they may cry you mercy, and blush to think how unjustly they have aspersed you.

Give no occasion to any man to say thou art *proud*, or *covetous*, or *luke-warm*, or *vain*, or *idle*, or *fantastical*, or a *fashion monger*, or a *starcht man*, or one that *debasest*, or *diminisheth* the *majesty* of preaching, by reading all, and by reading ill; or that you are *quarrelsom* and *contentious*, or any thing else that may dishonour thy high and holy Profession: St. Paul saith, *Thou must take heed of being lifted up with pride, lest you fall into the condemnation*

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nation of the Devil, 1 Tim. 3. 6.  
I am very much deceived, if the Mi-  
nisters of the Church of England  
be not generally as humble, affable,  
good-natur'd men, as most are ; and  
yet there is a great proneness in peo-  
ple to think them prouder than other  
men ; which *suspicion* they should  
avoid, by sincerely using and practi-  
sing that *complement-like* expression  
of St. Paul, 2 Cor 4. 5. *Our selves*  
*your servants for Jesus sake.*

Covetous you must not be, for St.  
Paul saith, *A Bishop (or Minister)*  
*must not be greedy of filthy lucre,*  
*nor covetous, μὴ αἰχρονερδη ἀλλ*  
*ἀφιλάργυρον*, 1 Tim. 3. 3. Some  
honest gain he may expect, the  
*Labourer being worthy of his hire,*  
but not *filthy ill got lucre*. Some  
money, or *money-worth* he must re-  
ceive (else how should he and his  
subsist) but *φιλαργυρος*, that is, *a lover*  
*of silver* he must not be. People  
take *Physick*, and use it that do not  
love it, by any means, nor would  
meddle

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meddle with it could they otherwise  
chuse. Though Ministers are fre-  
quently taxed with Covetousness, I  
think sincerely they are generally as  
free-hearted and open-handed, as  
most men. I was about to say, but  
too free to be fat, or to lay up much  
for Posterity. Yet since the asper-  
sion is generally cast upon them, it  
behoves them to take heed and be-  
ware of all appearances of Covetous-  
ness.*

*Cold and lukewarm, dead and dull  
in his Preaching and Praying, a  
Minister ought not to be. The Pe-  
ople will say that he is half asleep,  
and they can by no means keep  
themselves awake under his Preach-  
ing. He that prayeth coldly, teach-  
eth God to deny him; and he that  
preacheth coldly, teacheth the People  
to disbelieve him, and to disobey what  
he saith. They think he speaks as  
if he were but in jest, like a care-  
less Lawyer, who pleads coldly for  
his*

his Fee, not caring two-pence what becomes of his *Clients Cause*. A *cold Iron* can never pierce so far, or do such execution, as one that is red hot. A stoical Preacher, who expresseth *no passion, or affection of his own*, shall stir up none in his hearers; let him be as a *stock*, they will be as *stones*; *Si vis me flere dolendum est*. Physick will not work so kindly, unless it be given *warm*. As the coldness of the middle Region kindleth Meteors by *Antiperistasis*, so will the coldness of the Preacher set the People on fire, not with *zeal*, but with *indignation* against himself, and his *drowsie hum-drum* way of Preaching, his words freezing between his Lips. If private Christians, then surely Ministers also ought to be  $\tau\ddot{\omega} \pi\nu\epsilon\nu\mu\alpha\pi \zeta\epsilon\sigma\tau\epsilon\sigma$ , *Rom. 12. 11.* i. e. *fervent in spirit, serving the Lord*. The word signifieth *boiling hot*. Betwixt a *cold day*, and a *cold Sermon*, sometimes the People are ready to starve, and their manner is to go home

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home railing, and thereby contribute  
towards getting themselves a-beat.*

Moreover, a Minister must set a watch over the door of his lips, for if he talk vainly, others will talk broadly of him. If he shall defile his own Nest, and say, *That one Sermon in a quarter of a year is enough, because more than the People can perfectly practise*; not considering that we are made clean through the Word that is spoken to us, as Christ said to his Disciples, like Leaden Pipes, which though the water makes no stay in them when the Cock is turned, yet by virtue of that which is always running thorough them, they are kept sweet and clean. Those words of St. Paul should often be thought of, *Titus 1. 10, 11. There are many unruly and vain talkers, whose mouths must be stopped.*

Ministers must by no means be idle,

idle, as to their work, no more than as to their words and discourse, they must no more work idly, than talk idly. People that know not what belongs to our work, do think us lazy at the best, and our work, of all works, the easiest ( though we see cause to cry out, *Who is, or can be, sufficient for these things?* ) what then will they do, if we loyter in it?

'Tis counted a shame for Ministers who are well fixed, and settled, and under no necessity of seeking abroad to mend their condition, I say for them to preach and supply their places by *Proxies* ofter, than in their own persons. The issuing out so many *Letters, of Attorney* to other men to do their work for them, specially when they take no care whom they appoint their *Attorneys*, though such as are no better than *Solicitors*, and those, of the meaner sort, is very scandalous: Read often those words

of

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of St. Paul, 1 Tim. 4. 13, 14, 15.  
Give attendance to reading, to ex-  
hortation, to doctrine. Neglect not  
the gift which is in thee. Meditate-  
upon these things, give thy self wholly  
to them, that thy profiting may  
appear to all.*

But I know some Ministers who  
have more need of a *Bridle*, than of  
a *Spur*, as to matter of *diligence* and  
*pains-taking*, for they work too  
hard; even to the impairing of their  
health, and consuming of their  
strength; such should be exhorted  
as one had wont to counsel his  
Friends of the Clergy to preach and  
study *short*, that they might do both  
*long*.

Again, (to throw out things *mis-  
cellaneously*) Ministers must not be  
*fantastical*, and *affectedly modish*, for  
that is a thing more *idle* than *idle-  
ness* its self (if any *concrete* can be  
beyond the *abstract*.) Since our  
Sovereign Lord the *King* (whom  
God

God preserve.) found Himself so naturally, necessarily, and sufficiently disgusted with a Preachers long Periwig, one or more, pardon me that I have endeavoured to laugh the wearers of them out of countenance, and to hiss that fashion out of the Church, or scourge it out of the Temple; as Christ did the Money-changers. Will they ever cut off a right hand for Christ, who will not cut off a lock for his sake?

I have heard of two men, whose unhappiness it was to hear a very jejune Sermon from an old man, who seem'd to vend it upon the confidence of his Gravity, nature having given him a Grey-Beard, as long as a Ranting-Periwig; one Friend asking another after the Blessing, *What he thought of the Sermon?* In my opinion, said he, it was *All-Beard*. And do not some men take occasion by their Sermons, which are shorter than their Wigs proportionably, to say that such a Sermon seem'd to be

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All Periwig?* as if the *length* of a  
fine *Wig*, would compensate for the  
*shortness* of a mean *Sermon*, measu-  
red by an *Half-hour-glass*; or the  
*comptness* of the former, for the  
*crudeness* of the latter; or the  
*methodical* *curls*, in which, no one hair  
could be seen awry, for an imme-  
*methodical* *discourse*; or his *gentile*  
looks, for his *slovenly* and *improper*  
*language*; and, in a word, as if all  
the *defects* of his *Sermon*, could be  
made up by the *perfections* of his  
*Periwig*. A *Minister* in the habit  
of a *Player*, is the most ridiculous  
thing in nature. Commend me much  
rather to those worthy *Ministers*  
who are careless of their habit, even  
to *slovenliness*; who are so in-  
tent upon dressing up their *Souls*,  
that they neglect their *Bodies*; and  
so *mindless* of their *rayments*, that  
they scarce remember their natural  
*food*.

Again, If *Ministers* would not  
open

open the mouths of People, they must be careful to keep up the *majeſty* and the *authority* of Preaching; to preach as men having *authority*, and not as *School-boys*, say their *leſſons*. He that joques in a Pulpit, deserves, I had almoit said, to have his tongue bor'd through. He who pretending to be one of Christs *Embaſſadors*, so carrieth himself, as if Christ had ſent a *meer Child* on his errand, I mean *pedantically* and *puerilely*, deserves to be degraded. He that preacheth in a strain of language as foreign as can be to the *ſtyle* of Scripture, viz. *Poetical*, *Comical*, or ſuch as is uſ'd in *Plaÿs*, *Comedies*, and *Tragedies*, proſtitutes the *majeſty* of Preaching, and turns the *Pulpit* into a *Stage*; and if men of that *ſtyle* ſhall happen not to quote one Text of Scripture beſides that which they preach upon, I can compare their *blustering Sermons* to nothing better, than to that *great and ſtrong wind* which rent

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the Mountains, and broke in pieces  
the Rocks; but the Lord was not in  
that wind: and an earthquake  
which followed it; but the Lord  
was not in the earthquake, 1 Kings  
19. 11.* Those whom ignorant hear-  
ers may judge to preach most ma-  
jestically, because their language is  
lofty, their elocution stately, and ma-  
gisterial, rattling and thundering,  
and their words come showering  
down like great *baile* stones as big as  
*Pidgeons* eggs, preach with no ma-  
jesty at all in their account, who are  
best able to judge of Sermons calcu-  
lated for the purpose of *edifying* and  
*saving* Souls. As it is usual to see  
great *Noblemen*, yea, and *Kings*  
themselves go in plainer habit, than  
do *Players*, *Footmen*, and *Pages*; so  
let me tell you, there is a *majestick*  
*plainness*, *unaffectedness*, and *easiness*  
of language, becoming the *simplicity*  
which is in *Christ Jesus* (spoken of,  
2 Cor. 11. 3.) which carrieth more  
authority and majesty with it, than  
all

all the *bombast rhetorick*, and *top* and *top-gallant flourishings* which some men seem to *glory in*, and others are such Fools as to be taken with.

No man preserves the *majestiy* of *preaching*, but he that seems to be in good earnest, to be himself affected with what he saith ; and to be much concern'd about persuading men to believe and practise what he delivers ; but no man seems to be so, who speaks *words of eighteen-shillings an ounce*, who talks for all the world like Mr. *Rhombus*, who sets all his words *in print*, as some do the *hairs and curls* of their *Periwigs*. The censure upon that man useth to be, that *he talks for talk-sake*, or *loves to hear himself talk*. If a man should beg an alms in such a stile as that, his design would be thought not so much to get his *poverty* reliev'd, as to shew how good an *orator* he is, and would go nigh to be *deni'd*, till he and his

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language were a little more morti-  
fied. He that looks upon a face as  
fair as *alabaster*, and as *ruddy* as a  
*Rose in June*, will not easily believe  
that it is *natural*, but *suspects* that  
he does see a *painted Jezebel*. She  
might have been taken for a *greater*  
beauty than now she is, if she had  
made shew of *less* (for *Nature* sel-  
dom vies with *Art*, though she could  
easily outdo her.) We preach to the  
People as in Gods Name, and as his  
*Embassadors*, and can it be *suitable*  
for us to bring in *God*, the *King of*  
*Kings*, as it were *canting* to the  
world, and speaking *bombast* to  
mankind, like some *conceited Peda-  
gogue*? Do *Kings* use to make such  
*formal* Speeches to their *Subjects*, as  
is proper for *Subjects* to make to  
them? and to stuff them as full of  
*Rhetorick*, as an *Egg* is full of *meat*?  
who knows not that that would be to  
prostitute themselves, and go beneath  
their *majesty*? may every *Minister*  
of the *Gospel* so preach in all re-  
spects,

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spects, that they who hear him, may  
in some measure say of him, as of old  
was said of Christ himself, viz. *That  
he taught them as one having au-  
thority, and not as the Scribes, Mat-  
7. 29.*

My next advice is, that you would  
never *rail* in Pulpits, unless you  
mean to be *rail'd* at again, and to  
be run down in all places of resort,  
for nine days after. I am sure *Rail-  
ing* is against the *Majesty of Preach-  
ing*, as being a practice much more  
becoming a *Shrow in Cathedra* (if I  
may so call her Chair of State the  
*Ducking-Stool*) than a Minister in  
the face of a Congregation. *Modesty*  
is a very great virtue both in old and  
young men, but in young men espe-  
cially. It is good to be *civil* eve-  
rywhere, but in the *Pulpit* especial-  
ly. What if you should take the  
pains to call him, whose name was  
so, Mr. John *Calvin*, would it not  
become you better than to miscall

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him, as some it may be have done,  
in scorn; and displeasure to him, by  
the name of *Jack Calvin*; when all  
unprejudiced, pious, and learned  
men, who differ from him in point  
of *Geneva Discipline*, and *Absolute  
Reprobation*, do, as they ought, ac-  
knowledge to have been a man  
of as great *Parts*, and *Learning*, as  
most Ages have produced.

If some young men have taken the  
boldness to speak with great con-  
tempt of Mr. *Calvin*, ( that Prodigy  
of *Learning*, *Industry* and *Perspi-  
cuity* bate him but two or three  
things ) what more fit occasion can  
I take to rebuke that *Pride*, *Pre-  
sumption*, and *Petulancy*, I say not in  
all, or in most, but in some very  
young Ministers, of this Age, which  
is very much observ'd, and complai-  
ned of. They think their peny as  
good silver as theirs, who are old  
enough to have been their *Fathers*,  
they scruple not to weigh in the  
balance

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balance against them. Who so bold  
as blind Bayard? It was always so,  
that Scholars were better Philosophers when but Sophisters, i. e. of  
two or three Years continuance,  
than when they came to be of  
Doctors standing: for having read  
over Magirus's Physicks, and there  
found something spoken concerning  
every thing almost in the Heavens  
above, and the Earth beneath, &c.  
they conclude they have a whole  
System of Nature in their heads:  
But alas! alas! Twenty Years hence  
(though they will probably then  
be much wiser men than now they  
are) yet they will not think them-  
selves half so wise, but rather be  
ready to say as he, *Hoc tantum scio  
me nihil scire*, Childrens heads  
use to be much swell'd with a dis-  
ease they call the Rickets, but if (as  
many times it happens) they do  
outgrow that malady, their heads  
may chance to be much less at twen-  
ty Years old, than they were at two.

So

So will yours in a sense, I mean in your own apprehension, so that you will be ready to cry out with the man I have read of, who, when he came to his right mind, was rob'd of the pleasant conceit which before he had of his being a *King*. *Heu me occidistis amici non servastis* ait: Thou wilt be ready to say, that twenty or thirty Years time, instead of increasing thy knowledge, has made an *Ignoramus* of thee, and yet then it may be thou shalt really know 7 times as much as now thou doest. Let young *Icarus*'s have a care of soaring too high, lest they melt their *waxen wings*. Let young *Phaetons* have a care of getting into the Chariot of the Sun, lest they set the world on fire. Should any of us hear a little young thing, that is but just peeping out of the shell of a *Master of Arts Degree*, and no Prodigy neither for Parts and Learning, declare, *That he now thought himself fit to be Master of a Colledge, or Doctor*

Doctor of the Chair, or Vicechancellor of either University, or indeed a Bishop, if he might receive a congidere, so to be *Auditum admissi risum teneatis amici?* Could you chuse but laugh at him? (unless you think you had more need; and occasion given, to cry over his *Pride, Presumption, and Ignorance*:) Possibly there are some scores of confident young Theologasters, not above twenty years old apiece, who think themselves very fit to be constant Preachers at *Westminster-Abby*, or to be Archdeacons or Deans. What a heady thing is *Pride*, that it doth thus intoxicate men, and make them talk as if they were light-headed?

Doth it puff you up that the Scripture saith, *Acts 2. 17. Your young men shall see Visions, and your old men shall dream Dreams?* as apprehending that *Visions* are better than *Dreams*, and consequently that you have the *ascendent of old men?*  
That

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That Text will not do your work,  
for you shall find Streza, an excellent  
Commentator on the *Acts*, and pos-  
sibly several others, declaring that by  
*dreaming of dreams there*, is meant  
their being made acquainted with  
the most sublime things, and such as  
were most remote from sense, as if  
they did lead a life purely divine,  
and intellectual, all their senses being  
as it were cast into a *dead sleep*, or  
lockt up thereby; whereas the pro-  
mise of young men *their seeing Visi-*  
*ons*, doth denote a way of knowing  
things not so *sublime*, and *above*  
*sense*, as that which is *by dreaming*  
*divine Dreams*. (for such there  
have been) or of being taught of  
God as by *Dreams*.

What if some People be so weak,  
(for their weakness it is) that they  
had rather *hear*, or *chuse a young*  
*man*, with never a hair on his face,  
than one of ten times his *gravity*?  
Do not be listed up upon that ac-  
count,

count, for it is to be imagined that they do it not with respect to *you*, but to their own *lusts*. They can *despise* *you* for your *youth*, and consequently not be much *startled* at any thing that *you* shall *say*, whether *you* preach against *Drunkenness*, or *Whoredom*, or any other sin, in which they live, they can fancy that *you* have stolen a good Sermon somewhere, and got it *by heart*, or *by rote*, or it may be but *read* it tolerably well, and that a very small temptation would make *you* practise contrary to *your Sermon*, which was but the young *Cock's crowing*, as he heard the old one crow first; but had the same Sermon been delivered by a grave elderly Minister, it would have made a deeper impression upon him, and put a greater awe upon his *Conscience* (which is a thing he does not care for) *Festus* (and such as he) does not care to hear a *Paul* preach, so as to make him tremble. Some men had rather their Preacher should

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should send them away laughing,  
than crying; fleering, than trembling.  
Now if men do any where prefer and  
chuse you, rather than grave men up-  
on such accounts as those, you have  
little cause to boast of it, but rather  
to be abashed. Upon the whole  
matter, I say, *Let young, very young*  
*Ministers study modesty, that what*  
*they want in gravity and experience,*  
*they may make up that way. Let*  
*them rise up before the hoary head,*  
*as they are commanded to do, Lev.*  
19. *Let them honour those crowned*  
*heads, which Solomon speaks of, Prov.*  
16. 31. *when he said, A hoary head*  
*is a crown of glory. The more*  
*humble and modest you are, the more*  
*good men will love and honor you.*  
*He that debaseth himself, shall be ex-*  
*alted.*

And now I treat of *Modesty*, let  
*young Ministers shew it, in their*  
*never attempting to determine those*  
*grand Controversies, and mysterious*  
*Points,*

Points, which the great Professors, Doctors, Bishops, and Oracles of our Church, have never yet come to full issue about; calling to mind what Mr. Herbert saith, viz.

*A Verse may find him, who a Sermon flies.*

I shall present you with a Distich  
(which is partly Mr. Cleveland's:)

*Having no Beards to stroke, you must  
not sit  
To judge eis ad e & elegerit.*

The first of which was the great dispute about *Christ his descent into Hell*, and the latter a difficulty in *Magna Charta*, which hath cost a great deal of time and money to get explain'd. Think of *David's* words, (with which I shall conclude this head of advice) *I have not exercised my self in things too high for me, but have behaved my self as a wean-ed child.* My

My next advice is, that you would forbear to cast *hard Censures and Reproaches* upon thole Ministers whose *Scruples*, or let the cause be what it will be ( for that must lie betwixt God and their own Consciences ) have *cast* and *kept* them out of the Ministry, though several of them were *Episcopally Ordained*, as you are. *They ought not to render railing for railing*, but ten to one if some of them be not so weak as to do so, if *you rail at them first*. *If they give you as good as you bring*, what will you get by the bargain? I wonder what is got on either side, when two *First-rate Scolds* at *Bil-lingsgate*, for two or three hours together, call one another all to naught, till they are so hoarse with *bawling*, that they can speak no longer.

If you despise *all and every* of them, I assure you you will despise many that are *every way superior* to any young man whatsoever, and who but

but a *Fool* would despise his *Betters*? Ought a man to give the *Devil* his due, as our *Proverb*, says? And ought we not to give those their due who are *Men*, and *Scholars*, and *Ordained Men*, and *Godly* and *Learned* divers of them, as well as any of you? Must not honour be given to whom honour belongs? If your *Pride* and *Weakness* be such, as to *contemn* and *condemn all*, and every of them in your hearts, yet forbear to give them *scornful* language, lest they return it upon you. I tell you, *Humane Nature* cannot bear *Contempt*, of all things; yea, the *Philosopher* said, *That an apprehension of Contempt, is the cause of all Anger.* Every body has *wit* and *spirit* enough to *scorn* those that *scorn* them; and to speak *contemptuously* of those, who speak *contemptuously* of them; and they who cannot do it *cleverly*, and *facetiously*, yet can so bite, as to make their teeth meet; and throw so much dirt, as can never

N be

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be wip'd off again. Habet & musca  
splenem. Some of them, if you  
scorn them out of the Pulpit, can  
requite you with sufficient drollery;  
and they who have not that talent,  
can make it up in rairery.*

The whitest Swans have black  
feet, and so hath every man some-  
thing in him of a *blind side*, if  
I may so call it, by which any ene-  
my may take occasion to *scorn* him,  
if he *scorn* him first. For ought I  
see, all men when provoked by being  
*scorned*, can *scorn* alike. In this sense  
all Souls seem to be equal. There-  
fore, I say, suppress your *scorn* of Non-  
conformists, if any such Folly as that  
be bound up in your hearts, at least-  
wise express it not, for then there  
will be no end. Think of Solomon's  
words, *Prov. 17. 14.* and lay thy  
hand upon thy mouth, *The beginning  
of strife is as the letting out of wa-  
ter: therefore leave off contention,  
before it be medled with.* I doubt  
not but a poor illiterate Mass-Priest  
(which

( which they say are, of all humane  
*Animals*, the silliest ) shall scorn the  
Pope himself, and all his *Conclave* of  
*Cardinals*, if they vex him soundly,  
and fire his welch-blood with scorn:  
In that case, *Semper-datur reactio*. I  
wonder what good is to be got by  
*despising* an enemy: Can we *con-  
quer* ever the sooner for it? Yea,  
how many have been *conquered* by  
those whom they *despised*, and there-  
fore so, because they did *despise*  
them? Witness *Goliath*, who was  
kill'd by a young *Stripling*, whom he  
perfectly scorn'd, 1 Sam. 17. 42, 44.  
*When the Philistine saw David*, he  
*disdained him*: for he was but a  
youth, and ruddy. And he said, *Come*  
*to me*, and I will give thy flesh to the  
fowls of the air, and to the beasts  
of the field. But was he able to do  
as he said? See ver. 50. So David  
prevailed over the Philistine with a  
sling, and with a stone, and slew him;  
but there was no sword in the hand  
of David. *He that despiseth his*

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enemy, fighteth blindfold, And abat-  
rum more, I mean so hoodwinkt, that  
he doth not see his danger.*

I have no pleasure to tell you, that the Folks whom you *despise*, have bid fair more than once, since the Restauration of *Prelacy*, for the *over/setting* and utter subversion of the Church of *England*.

My poor Opinion (if I may venture to speak it) is, that there are several Preachers *out* of the Church, that would do a *great deal* of good if they were *in*, who may possibly do a *great deal* of hurt whil'st they are *out*.: Just like *extravasated blood* which had been much more safely kept in the veins, where it might have *circulated* with the rest of the blood, but as it is *instagnated*, *impo-  
stumates* and *inflames* the body, as in *Plurisies, Peripneumonia's, &c.* those heterogeneous Particles, which do not so mix as to unite & incorporate with the blood, are not they the *ferments* which cause *Feavers*, and excite all

all those great commotions which endanger humane bodies ? If the veins of the *Church* shall ever suck in again some of the better sort of blood, which is now extravasated, and they two shall freely circulate together, *coalesce*, *incorporate*, and become one body, like *Elements*, which remain in *mixtion*, though refractly, so far as I am able to judge, it would be the greatest security, under God, that the Church of *England* could have.

I doubt not at all but that it were much better to let a patient *enemy* ride in the boot of the Coach, than provoke him to set his foot again it, whereby he may chance to overturn the Coach, and all that are in it. What if the *crums* which fall from the Tables of some men, who by reason of age can do little, or no service for the Church, which hath made them as it were *her heirs and coheirs with her best beloved sons*, would stop the mouths of some men,

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whose parts and learning render  
them capable of doing the Church  
great service, if they were in?

You must not take the measure of  
all those People whom you *despise*  
by the *Writings* of some of them,  
taking it for granted, that they who  
are their *Scribes*, or *Writers*, are the  
ablest men amongst them. *Scribi-*  
*mus indocti*, may some of them say.  
Some have unadvisedly written a-  
bout those matters, in which their  
*talent* doth not lie, e.g. about *Polemics*,  
who are excellent only at *Practical Divinity*, and have spoken as  
from the *Chair*, whose excellency  
was altogether in the *Pulpit*: Some  
that have a good vein of *English*,  
have exchanged it for *Latine*, and  
given us such *album Latinum*, I mean  
wretched *latin*, instead of good *Eng-*  
*lish*, which they wanted not. They  
are not always men of the greatest  
ability of any of their *Party*, who  
feed the *Press*, but usually men of  
the greatest facility and easiness in  
writing.

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writing, at leſtwiſe ſome of the for-  
wardeſt men, and of the moſt active  
tempers. Aaron indeed was Moſeſ's  
Speaker, or Spokeſman, but God faſh  
that Moſeſ ſhould be a God, i. e. an  
Oracle to Aaron, though Aaron  
ſhould be made his mouth.

It hath commonly been ſaid, and I  
can eaſily believe it, that it was the  
unhappyy policy of one that was no  
Friend to the Church of England, as  
now conſtituted, but was muſh an  
Enemy thereunto, to uſe all the in-  
terest he could make, to procure a  
ſnare to be laid upon Mizepah, and a  
net ſpread upon Tabor, to keep a  
great many worthy men out of the  
Church, who in that firmament  
would have ſhone like Stars, though  
as now placed, as it were, under  
foot, they do but gliffin like Glo-  
worms. But ſome do think that the  
Church and Kingdom both, have  
ſmarted for it, or at leſtwiſe by it,  
with a witness, and do at this day  
ſmart for it, or by it. For Hinc illæ

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Lachrymæ.* Doth it not proceed  
from that cause, that one *moity* of  
the Nation seemeth to consist of *Dis-  
sinters*. Who made most of them  
such? who has kept them all this  
while in that posture? but their old  
*Guides* and *Leaders*, together with  
whom they went off. They would  
have *their lips to preserve know-  
ledge for them*, and they would needs  
seek *the Law from their mouths*.  
Who but the smitten *Shepherds* have  
scatter'd the *Sheep*, and will scatter  
them still? And yet many of them  
have been so *Serpent-like-wise*, I  
mean, so *prudent, private, and cau-  
tious*, and withall so *Dove-like inno-  
cent*, I mean, in point of *peaceable  
Preaching, and Living, Praying, for  
the King, and Government*, yea, fre-  
quenting publick Ordinances at the  
seasons thereof, and chusing them-  
selves to preach not *in season* (if the  
Preaching in time of Publick Wor-  
ship may be so called) *but out  
of season*, that no body could  
ever

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ever take hold of them, or say almost *that black was their eye.* I cannot say so of all of them, for here and there one has, it may be, been too too *indiscreet.* But as it men thought themselves to be Debtors not only to the *wise*, but to the *unwise*; not only to the *prudent*, and *cautious* Nonconforming Ministers, but also to the *rash*, and *indiscreet*, take them one with another, they have flockt after them at a strange rate. It would grieve ones heart to see how *unfrequented* many *Churches* are, where the Parishes have People enough to fill them, though the Ministers belonging to those *Churches* be very *pious*, and *able men*, and possibly of greater *weight* and *worth*, than those who by exercising in private, do drain their *Churches*. Methinks, as was said of old, for the *divisions* of *Ruben*, *there were sad thoughts of heart*, the same should be for the *divisions* of *England*. If other Countries and Parishes continue

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tinue to be thus divided *amongst*,  
and *against* themselves, how can  
they stand? Is it not high time that  
this were remedied? By force it  
seems impossible to be done, without  
putting all things into a flame, which  
this is not a time for. When the *Is-*  
*raelites* were generally fond of the  
priviledge, as they counted it, of *di-*  
*vorcing* their wives, if they did not  
like them, *Moses was fain to suffer it*  
*for the hardness of their hearts.* If  
then it ought to be done by *fair*  
*means*, what better way can be  
thought of, than to reduce the *sheep*,  
by *reducing* their *shepherds*? Such  
of them, I mean, as are men of *Pie-*  
*ty, Parts, Learning, Gifts for prea-*  
*ching or writing well, and of mode-*  
*rate, sober, and peaceable Principles.*  
Others may be *spur'd*, and cannot  
reasonably expect to be prefer'd, or  
more than *conniv'd* at, so long as  
the Church has *many children of her*  
*own*, men every way deserving, who  
are yet unprovided for. If the most

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considerable Nonconforming Ministers were by some relaxation of things (not absolutely necessary to be insisted upon) brought over to the Church, I dare say a multitude of Souls would by that means be saved from separation, and a multitude of faults covered.

You will find that amongst Nonconforming Ministers, the best are best cheap; I mean the ablest and wisest of them, will most easily receive satisfaction, and be content with the fewest concessions and condescensions. The Geese are they who seem to think they cannot get in at a Barn-door, without stooping, and do stoop accordingly: whereas wiser, and bigger creatures, will enter in at a small wicket, and that without stooping. There is a time when men of great Religion and Learning are under a cloud, and their worth hid: Elijah thought he had been the only man that had not bowed to Baal, whereas there was 7000 at that

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that time that were no Idolaters.*  
Great affliction is such a *dark-lan-  
thorn*, that when the worthiest of  
men have been put into it, though  
they have had light to themselves,  
their light could not *shine before  
men*, neither that of their *Parts*,  
*Learning*, nor *Religion*. Was there  
not a time when some who are  
now famous *Preachers*, and justly  
so esteem'd, would not be own'd  
to have any *Gift* or *Talent* that  
way? when those who were, and are  
truly good and *holy* men, were count-  
ed meer *Farm lists*, and *Superstitious*  
Persons, men that had a form of  
*Godliness*, but denied the power  
thereof. *Haud facile emergunt*, &c.  
They who have the power of *Coin-  
ing*, will, if they please, *melt down*  
*silver*, and *stamp brass*, or other  
base metal, and put an over-value  
upon it. By these expressions I have  
proposed to tell you, that though  
there be little noise of the *Parts*  
and *Learning* of Nonconforming Mi-  
nisters,

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nisters, they being *politically* and  
legally *dead men*, though their  
preaching and printing talent be by  
many *despised* ( as every body useth  
to trample where the hedge is low )  
yet it is most certain, that notwithstanding  
the disgrace which they  
have received from some men *as weak as water*, who have gone under  
the notion of *Nonconformists*,  
and have recommended themselves  
to their *ignorant Hearers*, by no-  
thing but *noise and tone*, without *rea-  
son or sense* ( which sort of men may  
be called *Petifogers of the Noncon-  
forming Clergy*, as some are called  
*Petifogers of the Law* ) yet others  
again do resemble the tall *Cedars of  
Lebanon*, as much as the foremen-  
tioned men are like *shrubs*; I mean,  
men of stature in point of *natural  
parts, substantial learning*, having a  
*true gift in rational and profitable  
preaching, and useful writing*; who-  
ever denies that, doth either *volun-  
tarily or involuntarily abuse the  
wor*

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world, own every man's worth as  
you would have him to own yours.  
Call a Spade a Spade, a Scholar a  
Scholar, and a Christian a Christian,  
be he of what peculiar persuasion he  
will. Be just to every man's good  
name.*

May I take the boldness to appeal to the Consciences of those who have *any share in governing the Church*, and to whom several Non-conforming Ministers are, and have been known ; Were it the last words you were to speak, Do you not believe and know that several Nonconforming Ministers are of very good life, and of excellent gifts for the Ministry ? That they could do the Church a great deal of service, if they were taken in ? And that the taking of them in, would quiet things very much, and reconcile the hearts of many to the Church of *England* ? Whether the Labors of such men as they, be not wanted in many principal places that are ill supplied ?

plied? Whether it would not be highly pleasing to God, to have such men to be Labourers in his Vineyard? Whether many Souls might not have cause to bless God for it to all eternity, and to rise up and bless you? Whether it be not great pity, not only to suppress their gifts, but starve the Souls of many men, who are Christians and Scholars as well as you, and have for many Years past suffer'd hard things? For though some have very casually drawn silver *Basons* and *Ewers* at the *Lottery of Non-conformity*, yet the far greater part have drawn nothing there but *Bodkins*, and *Thimbles*, and the one half of them little else but *meer blanks*. I dare say that several of them, they and theirs, are ready to *beg* their bread from door to door.

Now why speak I these things on their behalf? Is there *bos in lingua*, think you? It is so far from that, that

that it is well known that I have in some great instance, or instances, been as highly *disobliged* by some of that way, as ever Mortal was ; but when that is said, and when all is done, *God forbid that I should sin* ( as *Samuel said* ) *increasing to pray for you* ; I mean, humbly to *pray*, and *petition* those who have *power* to snatch such men as I have been speaking of, as *Firebrands out of the Fire*, that they would please to do it, and to take into their serious consideration, that whil'st some men do *wash their steps in the Butter of the Church*, who hardly ever did, or will gain in ten *Proselytes* to it, others who are *popular enough*, to bring in multitudes to the Church with them ( though I will not say so many as *St. Peter converted by one Sermon* ) who are able to bring in such a great draught, would almost *break the net*, are excluded from the *work and wages* of the *Church*, and not afforded so much as the

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the crums which fall from her table,  
whil'st some others who are superior  
to them in nothing, but a greater la-  
titude of opinion and practice, have  
more than heart either can, or ought,  
to wish.

If young Ministers did ever and  
anon express that candor, and sweet-  
ness of temper, as to wish that all the  
Lords Ministers might prophesie, as  
Moses did, that all the Lords people  
could prophesie, and to own the Pie-  
ty, Parts and Worth of some of the  
Nonconforming Ministers, and to en-  
deavor in their places and callings to  
promote the making of a golden  
Bridge for them, to pass over into  
the Church, they would, by so doing,  
heap coals of fire upon the heads of  
the Nonconformists, stop their mouths  
from ever hereafter declaiming a-  
gainst them, engage them to return  
kindness for kindness, and honour for  
honour. Then would that confused  
noise, which methinks I now do hear

O

like

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like the sound of a Trumpet, or the  
alarm of War ; the noise of men  
discharging whole Cannons of Re-  
flections and Reproaches one against  
another, cease, and the voice of peace  
and love, of joy and of gladness shall  
succeed in the room thereof ; then  
shall we sit under our Vines and Fig-  
trees, none making us afraid.

Now, Sir, I heartily pity you , to  
think how much I have trespassed  
upon your patience , whil'st I have  
been giving good advice to young  
Ministers, how they might escape  
the clamors and censures of men ,  
stop the foul mouth of an angry  
Press, and prevent reflecting Pam-  
phlets against themselves, and their  
Order.

Since I seem to see in your coun-  
tenance, that you are not yet tired  
out, I shall take the boldness to speak  
a few words more to the Ministers  
that were but of yesterday, and know  
nothing

nothing like so much of their true interest and concernment as they may, or ought to do, who have liv'd a great deal longer in the world.

Only let me premise, that when I bespeak your *ear*, it is not in the quality of my *Auditor*, or bare *Hearer* ( for I know I am not worthy to speak to you ) but of my *Judge*, standing at the *Bar* of your judgment, and who may not have his *Judges* *ear* ?

The next thing which I mean to advertise young *Ministers* of, is, about their reflecting upon *Puritans* and *Precisions*; without any distinction, whereas *Ezekiel's* good and bad figs did not differ more each from other, than some of that denomination, do from others of the same; witness what King *James* had wont to say, viz. *That there were two sorts of Puritans*, viz. *The Knavé-Puritan*, and the *Knave's Puritan*; the former the worst of men, a meer *hypocrite*;

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crite, and whited Sepulcher, being all  
rotteness within*; the other, *viz.*  
such as Mr. Dod, Mr. Hildersham,  
Dr. Sibb, &c. as good a sort of men,  
in point of true *Piety, Zeal, and  
Peaceableness*, as any were in the  
world.

Give no body the least cause to  
think or say, that you are *unkind* to  
*Protestants*, in such a *critical* time  
as this is; That they will be apt to  
say, if you give out that *Fanaticks*  
are worse than *Papists* ( which is  
not properly said neither, for you  
know who hath excellently prov'd,  
that *Papists* are great *Fanaticks*, in  
his *Fanaticism of Popery* ) why then  
do you oppose them? and that you  
had rather live under *Papists*, than  
under *Fanaticks*, or *Presbyterians*  
( as you call them ) and that the  
Nation is in more danger from *Fa-  
naticks* and *Presbyterians*, than from  
*Papists*.

I must tell you such *comparisons* as  
those,

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those, are odious and suspicious at this day. That anger is perfect madness, which makes men talk nonsense, and it is no better for men to say, that it is better for us to have our Religion fundamentally subverted, and Idolatry, Ignorance, Blasphemy, Doctrine of Merit introduced, than to have it circumstantially changed.

Again, it is as little sense as the other, to say, that we are in more danger of Fanaticks, than of Popish Plots. The King and Parliament have declared to the world their belief and assurance of a devilish, hellish, Popish Plot now a-foot, but I hear of no Presbyterian or Fanatick Plot that they have discovered. There was such a thing in Masquerade undertaken, by a man of five or seven names, but what did it come to? that appears to have been a piece of Pageantry, yea, of Forgery, a most fictitious, frivolous

Moreover, are the *Presbyterians*, think you, so numerous as the *Papists* are here in *England*? If a *Presbyterian* be a *Tree* that must be known by its fruits, I do declare ( whatsoever has been formerly ) I do not know one *Presbyterian* this day in *England*: For where are *Lay-Elders* to be found? Where are their *Classes*? Where their *Ordination*? Where their *Synod*? Where are the *Parochial Churches* of theirs they had wont to contend for, calling those who interrupted that *Order*, by the name of *Sheep-stealers*. It should seem in a dead winter of distress, when all the *blossoms*, *fruit* and *leafs* of *Presbytery* are fallen off, and the *rip* thereof got into the root, no body can distinguish it from what do you call 'um, I cannot abide to mention the Names of *Sects* and *Divisions*, but you may guess what

what I mean) I look upon *Presbytery*, that was, to be swallow'd up of its *late Antagonist*, and like to some places that did lie near the Sea, quite washed away by it. Moreover, *Presbytery* for many Years past has had no *Head*, and how a *Body* without a *Head* can be formidable, I understand not yet.

If you send the *Papists* away justified rather than *Protestant Dissenters*, you may thank your selves if you be lookt upon as *Popishly affected*, or as well willers to those *Mathematicks*. What have you to do to *extenuate* the Crimes of *Papists* at such a day as this (not that I would have any man aggravate them neither, if it were so that they could admit of *aggravation*) and mean time to *exaggerate* the Faults of poor *Protestants*? If you did love them, as you ought, one would think, that *charity* of yours would cover all their infirmities, at leastwise

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keep you from telling them in Gath,  
and publishing them in Askelon, to  
make the daughters of the Philistines  
to rejoice. If a man were acted, and  
moved by Jesuites, as intirely as  
Puppets are by the wires which  
give them all their motion (for in-  
ternal locomotive faculty, we know  
they have none) Or had the Soul of  
a Popish Priest enter'd into him, as  
certainly as ever Satan did into any  
man that was possessed, he could not  
speak any thing more agreeable to  
their desires, or more conducing to  
their service, than if he should please  
to intimate, that the little Finger of  
Presbytery or Independency, or other  
Sect of Dissenters, would be found  
heavier than the loins of the Pa-  
pists: Or that the Plot lately  
fastened upon the Romish Party, is no  
Plot of theirs, but of the Dissen-  
ters. He who affirms and preach-  
eth that, deserves to be made a Lord  
Abbot when they come into their  
Kingdom, if ever that be. Have we  
got

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got Transubstantiating Protestants  
now adays? I thought none but  
Romish Priests had pretended a  
power of Transubstantiation; but be-  
hold a sort of Protestant Preachers  
(as they call themselves, will  
some say, if you discourse at that  
rate) who have undertook to tran-  
substantiate the Popish into a Protes-  
tant Plot, which can no more really  
be done, than bread and wine re-  
ally turn'd into the natural body and  
blood of Christ.

Another thing of which I would  
advertise young Ministers, is, That if  
they happen to mention *Liberty* and  
*Property* (two great Names of  
things) they would not scoff at two  
such things as those, or affront their  
Hearers for having some regard for  
them, as if to be fond of them,  
were to be fond of meer Trifles,  
or *Bartholomew-Babies*. I would  
have every man not only for *wrath*,  
but for *Conscience-sake*, give unto Cæ-  
sar

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far the things that are Cæsars ; not  
presume to incroach one hairs  
breadth upon His Majesties just  
Rights and Priviledges , but when  
that is done, all, but Fools, will take  
care that the ancient *landmarks* of  
their *legal Properties* and *Liberties*  
be preserved inviolate, and that their  
*meum & tuum* ( spiritual and tem-  
poral ) be not illegally invaded ; I  
would chuse to wrong my self, rather  
than my Sovereign ; for I can more  
honestly *cedere de jure proprio*, i. e.  
depart from my own right, than his;  
I may make more bold with my self,  
than with my neighbor , but by my  
good will I would wrong neither.*

I look upon every mans wife to  
be a great branch of his *property*,  
and intirely his *peculiar* ; suppose  
then that the Emperor of *Germany*,  
( if you did live in that Countrey )  
should send and demand her for his  
owu enjoyment, and to spend the resi-  
due of her days in his service, would  
you not defend that part of your pro-  
perty

perty as well as you could? or would you be such a *Wittal*, as to let it go? as being of this belief, that the meer *wills* and *lusts* of Emperors, are above all *Laws*, and do at pleasure make every mans *property* null and void?

The counsel I am *now* giving you (*my little young Brethren*, for to you it is that I do speak, and have spoken all these things) brings another piece of advice to my mind, which hath great affinity with this; namely, If ever you be tempted to play the Statesman in the Pulpit, never be so far *overcome*, as to tell the people in signs and figures, though not in words at length, that good and various *Laws*, and those *sworn* to by Him that is *Supreme*, to be maintained and defended by Him, do not give the People any *defensible* right legally to possess and enjoy what those Laws give them a title to; If *Laws* be no *protection* and *defence* to the People, for whose benefit they are

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are pretended to be made, if they  
be not as a hedge about them, their  
Wives and Children, their Estates,  
their Religion above all, I beseech you  
why were they made, or what bene-  
fit have we by them? If *Christians*,  
and *Protestants*, or *Protestant Chris-  
tians*, have no more right and  
title as in the sight of God and  
men, to stand up for their Religion,  
whil'st it is the *Religion established  
by Law*, then the Christians under  
*Julian* and *Maximinian* had, when  
the Laws then in being were not for,  
but against Christianity, if there be  
*par ratio* betwixt them, and as if  
their circumstances and ours do run  
parallel; so that we ought as *meek-  
ly* and *tamely* to suffer our selves to  
be *decimated*, i. e. every tenth man  
put to death at the pleasure of the  
*Supreme Power* acting *arbitrarily*,  
and not in any course of *Law*, I say,  
if these things be so, I will by the  
grace of God as patiently submit to  
*decimation*, or be *decimated* my self,

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as any of those shall, who affirm this  
doctrine, I mean, in case I should  
live in such kind of times and  
places; but if these things be not  
so, but the meer chymerical notions  
of mens brains, who are disposed  
to flatter Princes, if they may *court*  
*preferment* for themselves, if ever  
*decimation* of men shall come in  
fashion again, it were a righteous  
thing to let the men that talk so  
much, be tried what they can do, or  
rather how they can suffer, whether  
they will then be like *Sheep*, *dumb*  
*before the Shearer*, and never so much  
*as open their mouths*. I doubt if  
ever it come to that, the *old man*  
will begin to stir within them. If  
men must be put to death by course  
of Law, there is no help for it (as  
in *Naboth's case*) they may not  
make any resistance; but it would  
vex any man that has the sense of a  
man in him, to be *hang'd*, or *beheaded*,  
or *burn contrary to Law*, when  
the Laws in being were for his pre-  
servation.

Little

Little do the young Ministers think, whil'st they seek to ingratiate themselves with Princes, by making *the Ephah small, and the Shekel great*; I mean, shrinking the Liberties and Properties of the Subjects, and stretching the Prerogative of Kings, to an *absolute arbitrariness of power*, not only what *odium* they bring upon themselves, but also what mischief and disservice they do to those Princes, whose absolute power they cry up: namely, they fill the peoples heads with jealousie, that the Prince (whose little Sollicitors these are suspected to be) is ambitious to cast off all the bands and cords of Law, whereby Princes are limited (as is the vast Ocean by the Sands) and to make himself more absolute and arbitrary in his Government, than the *King of Kings* is own'd to be, in the use of his Sovereignty, which he never did, doth or will make use of to the wrong and injury of any of his creatures; nor can he any more transgress

transgress the bounds of Justice, than the Sun straggle beyond its Ecliptic Line. Why should any man doubt but that our Gracious King that now is, is abundantly satisfied with that power, which is vested in him by Law, and does not seek to enlarge it? and if so, why should *Sycophants* and *Parasites* so represent him to the people, as if they would provoke them not to love or trust him?

"Tis obvious for wise Princes to think, that they who preach such fulsom, luscious doctrine, do not sincerely seek to magnifie their Prince thereby, but to greate[n] and promote themselves, and that they talk for all the world, like *Rehoboam's* young Counselors, who *crackt the strings of his government, by screwing them up too high*; and who advis'd him to *swell his power and sovereignty to such a bigness, that it burst again.*

My next advice to young Ministers  
is,

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is, that they would please to furnish  
themselves with a *rationale* of their  
whole *Conformity*; my meaning is,  
that ( as the Apostle speaks of  
*mens rendering a reason of the hope*  
*that is in them* : ) So you would be  
ready to render a reason of your  
*Conformity*, or to give a rational ac-  
count of the lawfulness of all that  
*Conformity* which you have submit-  
ted to : because some will be ready  
to say, *That you have Conform'd*  
*against your Consciences* : And others  
again, *That you did Conform blind-  
fold, not knowing what you did*.  
Both which are great Reflections  
upon your Profession and Function.  
Have you not heard some People  
say, *Such a Minister is a Conformist,*  
*but a very honest Man*; for I be-  
lieve he has *Conform'd against his*  
*Conscience, and useth it as his burden*.  
What could be said more nonsensical.  
For in so saying, They do in one  
breath both say, that such a one is a  
very honest Man, but prove that he  
is

is a Knave; for he that makes a Trade of acting against his Conscience, is no less.

Now lest any of you should be so spoken of ( which is one of the greatest affronts that can be put upon you) yea, and seem to deserve to be so censured, let me advise you, if you have not studied the lawfulness of *Conformity, a parte ante*, or before you did enter upon it, study *a parte post*; *Better late than never*. What modest young Minister would not blush exceedingly, if a ripe-witted pregnant, disputationous Tradesman, Shopkeeper or Mechanick (as there are many shrewd men amongst them) shall in a Coffee-house, or other publick place, before much company, fall upon him for his *Conformity*, and baffle him terribly, he not having one wise word to say for himself? They are but the *blossoms of Conformity*, or *blossom Conformists*, who have *Con-*

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form'd hand-over-head, and can shew  
no cause for what they have done,  
I call them blossoms, because the least  
puff of breath is enough to blow  
them away. I dare engage that such  
implicite-faith young men, who have  
taken their Conformity upon meer  
trust, and have nothing to say for it,  
shall, like Weathercocks, turn w. th  
every wind; for they can shew as  
much reason for any thing else, as for  
what they now practise, that is, just  
none at all.*

Possibly some of you have been  
*Re-ordained*, and being upbraided  
with it, know not how to justifie it,  
but look very simply upon it, when  
it is laid to your charge, as if  
some foul Crime had been laid to  
you. You are even serv'd in your  
kind, for meddling with any sa-  
cred thing, without having first  
first given due satisfaction to your  
selves, such as might probably  
have been able to satisfie others al-  
so. I see you do *in luto bærere,*  
gick

stick in the mire, yea, are fallen into a ditch, being in that pickle, I hold my self bound to help you out again, as it were my duty to do, if it were but my Neighbor's Oxe; and how much more for you, who are men of learning and parts, onely unstudied in the Points of *Conformity*, who have onely the *practical part of Conformity*, the *Empirical part*, but know nothing of the *Theory*.

If then your being *Re-ordain'd* be objected to you, you may please to answere thus for your selves: You did indeed receive a *second Ordination*, because you could not be lookt upon as *Ministers of the Church of England*, without being *Episcopally Ordained*. You could *legally dispense* no *Sacrament*, neither could you preach publickly, or so much as *marry, or bury, &c.* and if you had presum'd to have done any thing of that nature, the *Law of this Land*

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would have lookt upon it as a *Nut-  
tiness*: But you did never renounce  
your former *Ordination* as that  
which was not good, and valid in  
the sight of God, neither were you  
ever put upon so doing. One of the  
most excellent Bishops and greatest  
Casuists that ever *England* had,  
would not spare to say, *By virtue  
of other than Episcopall Ordination,  
men are made true Ministers of the  
Catholick Church, and coram Deo  
such, such in foro Dei, in the sight of  
God, though not of the Laws of  
England.*

Now as many Ministers as are of  
the same opinion with that great  
and incomparable Prelate, and divers  
others of the same mind with him,  
viz. the Bishop of *Galloway* (to  
whose *Ordination* many Preachers  
did flock, like Doves to their win-  
dows; he always telling them, *I own  
you for true Ministers of Christ, and  
of his Gospel, though not as legal  
Ministers*)

Ministers of the Church of England, which you come hither to be made, by being Ordained Episcopally. I say all Ministers who are of that mind, should they be put upon renouncing their former Ordination, which was much the same as the Ministers in other Reformed Churches have, would be put upon telling of a Lye, which may in no case be admitted of: but if it be so, that every Bishop do forbear to clog the person to be Re-ordained with that insuperable difficulty, I see no sin at all in offering a mans self to a second Ordination, when the former was such as the Laws of England will not accept. Tis no taking of Gods Name in vain, for it is in regravi & propter graves causas.

Every sin is a breach of some Law, but what Law doth a man break, when he admits of a second Ordination, for the Reasons aforesaid? Let us not make more sins than God has

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made. Where doth the Scripture  
say, that a Man ought to be *Ordain-*  
*ed* no more but *once*, upon what oc-  
casion soever? Suppose a man should  
be married *twice* or *thrice* to the  
same Woman (as not long since ma-  
ny people were, *viz.* once in private  
by a Minister, when Ministers were  
suspended *ab officio & beneficio*, as to  
publick Marriage, another time in  
*publick by a Justice of Peace*) what  
sin was then in it, if their Con-  
sciences could not be satisfied with-  
out the one, and the Law without  
the other? It is more than I know  
if the *anointing of Kings*, whereby  
to consecrate them to their *Regal*  
*Office*, were not as sacred a thing as  
*Ordination in the Ministry*, and yet  
that has been reported *ex. gr.* in  
*David's case*, *1 Sam. 16. 13.*  
*2 Sam. 2. 4.* *2 Sam. 5. 3.* who had the  
holy oil several times poured upon  
his head. Nay, I will suppose that  
a man were in a Countrey very re-  
mote from his own, where it were cal-  
led

led in question, whether he were ever *baptized* or no? nay, they would not believe that he ever was; and for that reason would not suffer him to partake of the *Lords Supper*, unless he would be *baptized* before their Faces. I think though a man were certain that he was truly and rightly *baptized* in *England*, yet upon such an occasion as that, he might very lawfully suffer himself to be *baptized* again; especially if such words were us'd, which somewhere are appointed to be us'd, viz. *If thou art not baptized, I baptize thee.* But he that doubts the lawfulness of being *Re-ordained*, may, I presume, have his scruple removed, by reading a little Treatise written many Years since by Mr. *Humphrys* upon that Subject with good strength and clearness.

They whose opinion it is, that no man is a Minister of the *Church Catholick*, but only of a *Peculiar Church*,

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Church*, do plead for a Minister to  
be in effect *Re-ordained* every time  
that he goes from one Church to an-  
other, i. e. *toties quoties*, even as  
often as he may happen to shift  
*Churches*, ex. gr. to go from a Church  
in *Old England*, to a Church in *New  
England*, then to *Geneva*. and after  
that to *Holland*, &c.

Now they who do allow of *local  
Ordinations* repeated *in infinitum*,  
as need shall be, have no cause to be  
scandaliz'd at any Minister, he being  
*Re-Ordained*.

If you are at any time put upon  
it to justify your having subscrib'd,  
*That the Covenant doth not bind  
you, nor any other person to alter  
the Government*, &c.

Tell them, in the first place, That  
whereas Folks call this the *Abjura-  
tion of the Covenant*, 'tis no such  
matter, for there is no *Oath* in the  
case, but a bare *Assertion*.

Secondly,

Secondly, tell them, It is not a renouncing of the whole Scotch Covenant, but only that part of it which did concern the *Extirpation of the ancient Government of the Church by Bishops, &c.* You are not oblig'd to say, that you, by virtue of that Covenant, are not oblig'd to reform your self, and your Families (which were duties that were incumbent upon you antecedent to that Covenant) but you are not thereby bound to root out *Episcopacy*. If so, then it would be lawful for the Commonalty of a Nation to swear against any Law in being, and to force Magistrates to repeal and recall it, and consequently the people of *Holland* may when they will *abjure and forswear their Republick Government*, and the people of *England, Scotland and Ireland*, may, when they will, *abjure and forswear Monarchy*, and combine together to settle into a *Commonwealth*. If this which I last mentioned would be an *unlawful*

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ful Oath, and unlawfully imposed,  
then the Scotch Covenant was so too,  
so far as it did relate to the Extir-  
pation of the Church Government,  
which the Laws of the Land had  
establish'd.*

Methinks those passages in the *Covenant* which concern the reforming of our selves, and our families, which were put in for to make the rest pass, are like the milk and the butter in a lordly dish, which Jael brought to Sisera, Judg. 4. 18. that he might not suspect the hammer and the nail with which she meant to kill him.

Moreover, You may tell your Friends that are unsatisfied about your Subscribing, *That the Scotch Covenant does not bind any body.* What the learned Mr. Falconer saith in that case, viz. *That the Covenant was no Vow to God, (for it is not called a Vow, either in the Preface, Body,*

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Body, or Conclusion of it ) but a  
meer Combination and Compact be-  
twixt two Nations, viz England  
and Scotland attesting God there-  
and

Now these two Nations by their  
Representatives in Parliament, ha-  
ving mutually released each other,  
they are really and in the sight of  
God released; for as men have pow-  
er to bind, so to loose one another  
by consent, where mutual consent  
and promise is *all the tye*, ex. gr. If  
any couple have promis'd Marriage  
each to other, but not consummated  
it, they may break off, if both par-  
ties be willing, but that married  
people cannot be divorced, pro-  
ceeds from another cause, viz. be-  
cause God hath made that Bond *in-  
dissoluble*.

Those who throw the *Covenant* in  
your dish, ask them. *If any Oath*  
*can bind a man to sin?* Whether ne-  
mo

In the next place I would ask them, Whether *Episcopacy* being the Government settled by the Laws of the Land, not only at this day, but hundreds of Years before the *Scotish Covenant* was heard of, and a Government under which we may be happy, (as all people have been under their particular *Dioceſans*, who have had a good and pious *Bishop*) I would ask them if they think it lawful for any Subject of *England* at this day to endeavor to extirpate it Root and Branch? If it would be a sin in you so to do, then I am sure you cannot be obliged either by the *Covenant*, or by any *Oath* or *Vow* to do it. I am sure I have now said enough to lay a foundation of charitable judging of all those Ministers who have satisfied themselves to subscribe, *That the Scotch Covenant doth at this day bind no man; viz. to endeavor the extirpation of Prelacy.* These

These Arguments, I think, will stop most mens mouths, as to the matter of renouncing the Covenant, and I am sure theirs never ought to be opened against Ministers: for so doing, amongst whom it was a Proverb in 1648, *That the Covenant was an Almanack out of date.*

If offence be taken, at your having given your Assent and Consent to every thing contain'd in so many Books; You may declare to them, that the true intent and meaning of the Church, in all Subscriptions of that nature is, as Bishop Bramhall, and since him, the excellent Dean of St. Pauls, and other men of great name have explain'd to us; as to which several of the more learned Nonconformists have been heard to say, That could they understand the Subscriptions in the same sense that we assure our selves they are understood (viz. in a sense near to Mr. Chillingworths, viz. That they do own

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own there is nothing in the Doctrine  
and Discipline of the Church, for  
which a man is obliged to disturb the  
Peace, or withdraw from the com-  
munion of it: all their doubts  
would be over as to that affair.*

If you be questioned concerning using the *Ceremonies of the Church*, without submitting to which, you cannot legally enjoy your *Publick Ministry*, (though without being very fond of them you may ) mind them of what Dr. *Horton* had wont to say, *viz.* *That he did not dare to lay down his Ministry for any cause, for which he ought not to lay down his life.* Then ask them, Whether they do sincerely think, that a man ought rather to lay down his life, than to use the *Sign of the Cross in Baptizing*, or to *wear a Surplice*, or to *kneel at the Lords Supper*? I dare say, that all these Answers do carry with them so great a face of reason, that he must be a man very uncharitable,

table, that dares to say, *That who-soever has Conform'd (upon such considerations as those) hath wrong'd his Conscience.*

As for the *Cross in Baptism*, at which some Nonconformists do stick, giving out, *That it is made by the Church as it were another Sacrament*: That is a great mistake, for so long as the Church doth not put the *definition of a Sacrament upon it*, it must not be thought to use it as a *Sacrament*. A *Sacrament* is both *signum & sigillum fæderis*, both a *sign* and a *seal* of the *Covenant of Grace*, as also *vehiculum gratiæ*, a *channel* for the *conveying* of *grace* in *Gods good time*, and all these three by *Divine Institution*. Now the Church of *England* doth never attribute any such thing to it, and that is most plain, that *cui non convenit definitio, non convenit definitum*. What if some one ingredient of a *Sacrament* be ascrib'd to it, *viz.*

*That*

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*That it is a sign, &c. must it therefore*  
*needs be a Sacrament, or intended*  
*for such? By the same reason, if*  
*I put *Animal* into the definition of*  
*a *Horse*, you may say I make a *Man**  
*of him, because *Animal* is part of the*  
*definition of a *Man*, who is defined*  
*to be *Animal rationalis*.*

Unless a wise and a learned man have a kind of *quod hoc*, as to this unreasonable conceit, that the Church hath made a kind of a *Sacrament of the Cross in Baptism*, I cannot imagin how he should persist in it. The Church is so far from making the *Sign of the Cross* a *Sacrament* of its self, as that it doth not recommend it as any essential part of the *Sacrament of Baptism*, and therefore gives way in *private Baptism*, to the total omission of it.

This account being given, I hope the *Scandal of the Cross in Baptism* may not be so great, as to make Ministers

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nisters thought dishonest for using  
of it. When you are once provided  
to defend your Conformity so far as  
justly you may, that you be not  
liable to be run down and baffled  
by every Enemy thereunto, let me  
tell you you have gained a great  
point, and may shew your heads with  
much more confidence than other-  
wise you could well do.

I pass on to another material piece  
of advice, and that is, Let *young*  
*Ministers* look to it; that all and  
every of the Sermons which they  
preach, have a good *tendency*, a *pious*  
*drift* and *design*, that they take good  
aim at the *Glory of God*, and the  
*good of Souls*, as that preventing of  
*sin*, and *promoting* of *virtue* and  
*godliness*. A good *design*, is as it  
were the *salt* of a Sermon; and if  
that be wanting, where is the *savor*?  
or wherewithall can it be *savor'd*?  
If we ought to eat and drink, *one-*  
*ly to God's glory*; how much more

Q

ought

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ought that to be the highest end of  
our Praying and Preaching? What  
they say of Actions, is true of Ser-  
mons, viz. *specificantur a fine*, they are  
what they are, good or bad, accord-  
to their end. A Sermon of an ill  
design, is *ranck poyson*; one without  
a good design, is unsavoury as the  
white of an Egg; but a Sermon of  
a good and holy design, ought al-  
ways so far forth to be regarded.*

And now (my young Brethren) to inforce what I have said, give me leave to tell you, It has been principally and generally to the failings, and indiscretions of some of you (I say not to them only, as if old men had no failings) that the Enemies of the Church have got so great an advantage against her. They are (to say the least of them) the most in your eyes, which persons disaffected have magnified into beams, viz. *your long Periwigs, your youthful looks, your bitter invectives against*

against Dissenters, your unscriptural Harangues, your bombast Language, your Pulpit Ethicks without Theology, or any mention of our Saviours Name and Doctrine, your uncircumspect lives, ( for these things ) they say, are generally found amongst you, confirming what Solomon says, viz. that *childhood and youth are vanity*. Therefore it behoves you to retrieve the honor of the Church, which you have several ways dishonor'd; and that you may easily do, by observing the Rules and Methods aforesaid, to which give me leave to add as followeth.

One great and principal reason of your being so deeply censured and ill-spoken of, as you are, is your presuming to censure and despise the whole race of *Nonconformists* ( some very few excepted ) who censure and vilifie you again, by way of *retaliation*; I say, that being as great a cause as any, of the great *obloquy*

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and infamy under which the Clergy  
of England is now loaded, as a Cart  
is loaden under Sheaves,* my hearty  
advice to you is, that you would set  
a watch before the door of your lips  
for that matter, I mean as in refe-  
rence to censuring and vilifying all  
Dissenters, but especially those who  
are Clergymen as well as your selves,  
only on the wrong side of the hedge,  
and without the pale of the Church  
of England (in one sense) whil'st  
you have the happiness to be with-  
in.

Far be it from you to say, that  
few or none of them, are either *pi-  
ous* or *learned*, or *poor*. I know that  
abundant of them are all those  
three; I speak the truth, and lie  
not, my Conscience also bearing me  
witness, I my self heard an eminent  
and dignified Divine of the Church  
of England (who died not long  
since) say, *It was a mistake too,  
long continued in, to the very great  
prejudice*

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prejudice of the Church, viz. That we  
thought our Nonconforming Oppo-  
sites were not at all considerable for  
their Parts and Learning, and so  
whilst we undervalued them, they  
have greatly undermined us. To that  
purpose I am sure his words were.  
I am now convinc'd, said he, that  
there are many notable Men, and  
good Scholars amongst them.

I would therefore propose to you  
(my Brethren) a *melius inquiren-  
dum* about that matter. Search and  
see if it be not as I tell you, and for-  
ever abandon your unjust and harsh  
censuring of them, in case you find  
it so to be. *Censuring* begets *Censur-  
ing*. If you call them *Fools*, they  
will go nigh to call you *Knaves*,  
though neither the one name nor  
the other is due to either of you. If  
you drink to any man in a cup of  
scorn, he will make you *pledge* him,  
and it will come at last to *Æquales  
calcies*. Were it not an invidious

thing to mention mens names in such cases, it were easie for us to give you a large Catalogue of Non-conformists that are truly learned, all impartial men that know them being Judges. If there be some *Triflers*, or trifling men amongst them, a great man has told us, *That there is trifling everywhere.*

As for the true *Piety* of divers of them, I have only this to say, That there are a great many of them who do live, so far as men can discern, *very righteously, soberly, and godlily*; and they who so live, ought to be reputed pious men. If we say that men who so live are not pious, we our selves are not charitable; and so far forth as we are not charitable, we our selves are not pious.

But the strangest thing of all is, some will not own that any Noncon-forming Ministers are poor; nay, say they, *They get more money than those who*

*who are in the Church.* This is for men to speak without book, not knowing what they say, nor whereof they do affirm. I know and am sure of the contrary, I mean, that though there are some few *Nonconforming Ministers* who have great and rich Congregations, which allow them a plentiful maintenance (and they who have them are generally rich men, who have least need of them) yet generally speaking, I am sure the *Nonconforming Preachers* are vastly poor, yea, some of them are so, who are men of very good Parts and Learning, witness one that writ two learned Books against the *Anabaptists*, whose name I cannot think of.

Commend me to a true Jest which was occasioned by a certain Doctor of the Church of *England*, his saying in the hearing of a *Nonconforming Preacher* about dinner-time, Now, said he, if I had a mind to eat well, I would go dine where a Non

The Nonconformist replied thus upon him, Doctor, said he, Did you know how poorly the generality of Nonconforming Preachers do fare, the first thing you would eat, would be your words.

I hope by this time you are satisfied as to the Parts, Learning, and Poverty of many of them, but against their Piety methinks I hear you object and say, They will not comply with lawful Authority, so far as their Consciences would give them leave to do, ex. gr. They could bear the Common-Prayer read, and kneel at the Sacrament, but they will not; How can they be honest men?

If the Parties concern'd would speak out plainly, I'll tell you what I think they would say, and what is the best defence or excuse they can make for themselves.

We

We must and ought to preach, will some of them say, Necessity is laid upon us, and wo to us if we preach not the Gospel. Now if we preach, will they say, we must have some body to preach to; we must not do like St. Francis, as the Papists tell of him, go call upon Brother Bird and Brother Beast to hear us. But we shall have no Hearers, say they, if we use the Liturgy, and submit to a partial Conformity. They fancy that every man that doth so, carrieth a hogo of Antichrist about him, or is tainted, as they call it.

Again, Methinks I hear the Non-conforming Preachers say, We must live, we must have food and raiment for our selves, our wives and children; but how shall we come by it, unless we preach? For No Pater Noster, No Peny; They that will not work, must not eat with them.

*Ignarum fucos pecus d. præsepibus  
arcet.* They

They will suffer no *Drones* to be in their *Hives*. Now, say they, we shall lose all our *Auditors*, if we be ever so little sprinkled with *Conformity*, though we be not *dipt in it over head and ears*. A little of that *leaven*, they make account, will leaven the whole man. They would have men avoid *all the occasions, and all the appearances of Conformity*, as we should avoid the garment *Spotted with the flesh*.

If a *Nonconformist Minister* should read the *Service*, it would be in the esteem of some, as if he had *blest an Idol, or had set his face towards Samaria*, and therefore ought to be consum'd with *Fire from Heaven*. Let us *Conform* but a little, say they, and we poor *Ministers* who have all our subsistence from those few people that hear us preach, must be left to *starve, we, our wives and our children*. Now we find the *hungry old man* within us very averse to that.

that. Moreover, if when we are pressed to go two miles with the Church, we go but one, the Church will not provide for us, because we do not go two, and the Nonconformists will not only not maintain us, but scorn us, loath us, and treat us as the off-scouring of all things, (ως περιτυμα καὶ περιγάδαμα) For though they themselves did use the Common-Prayer when they have occasion to be married, and do find no fault with the office relating to that most comfortable importance, (though I conceive that the Prayers, and Instructions in that Office are not meer civil things, but parts of Worship;) yea, though they themselves will receive the Sacrament, dispensed by the Liturgy, as oft as any Office or Place cannot be enjoyed without it; yet the poor Minister, who in compliance with authority, shall presume to use it, being under the character of a Nonconformist, shall presently be thought to

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to have set his Face towards *Rome*,  
to have apostatized from the Purity  
of Worship, and not to be any lon-  
ger fit for their Society. 'Tis un-  
reasonable indeed to condemn others  
for doing that which they do them-  
selves, but so it is, though it be easie  
to apprehend, that there is as much  
necessity for a poor Minister and his  
Family to be kept from starving, as  
for a private man to marry, or an Of-  
ficer to keep his place.

Do but consider these circumstan-  
ces, and then tell me if you have not  
cause to judge your selves, for ha-  
ving judged so hardly of poor Non-  
conforming Ministers, who have not  
in their practice Conform'd so far as  
their Consciences could have given  
them leave; were you in their case,  
you would be tempted to do as they  
do. Therefore *restore them with a*  
*spirit of meekness, considering your*  
*selves, lest ye also be tempted.*

Some may think I have been bribed, or hugely obliged one way or other, to plead for some of the best of the Nonconforming Ministers, at such a rate as a well-fee'd Lawyer might do for his Client, but God knows there is no such matter; yea, I was about to say, some of that Party, since I gave my service to the Church, have vilely and wickedly disobliged and hector'd me, as the *Philistines* did *Samson*, when *they put out both his eyes, and made him to grind like a Horse in a Mill*: But when all that is said, I ever did, and ever shall, love any honest man, though I think him to have a soft place in his head, or to have play'd the Fool at the greatest rate in the world with me, and with himself.

My bowels yearn towards the Church of England, which I fear has not that fulness of the Divine Benediction that it might have, if its bowels

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bowels did yearn towards pious,  
peaceable, and learned Nonconfor-  
mists; I think, in my Conscience,  
God hath a Controversie with you  
upon that account.*

There are several Texts of Scri-  
pture which I cannot get off my  
heart, for my life, such as these that  
follow: *To them who gave the Na-  
zarites wine to drink, and command-  
ed the Prophets, saying, Prophesie  
not; God saith, Amos 2. 12. I am  
pressed under you, as a Cart is pres-  
sed that is full of sheaves. And,  
Isa. 30. 9, 10. This is a rebelling  
people which say to the Seers, see-  
not: and to the Prophets, prophesie  
not to us right things. And ver. 11.  
Get you out of the way: cause the  
holy One of Israel to cease from be-  
fore us.*

I'll conclude this Head with those  
dreadful words, *1 Thess. 2. 16. For-  
bidding to preach to the Gentiles,  
that*

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that they might be saved, fulfilling  
their sin always, for that wrath is  
come upon them to the utmost.

I dare not say as St. Paul doth, I  
could wish my self accursed from  
Christ, for the sake of others ; but  
might my life or lives (had I more  
than one) be a propitiatory Sacrifice,  
whereby full atonement might be  
made for all worthy Ministers who  
are out of place, whose Piety, Parts  
and Learning are unquestionable, and  
whereby the restoring of them to their  
publick Ministry might be procured,  
God assisting me, I wou'd sacrifice it  
with great readiness and chearfulness,  
in order to the glory of God, the  
salvation of mens Souls, the support-  
ing of many undone Families, and the  
most undoubted strengthening and  
establishing of the Church of England.  
For what is my life, if compar'd with  
such great ends as those ? and what  
greater earnings could I make of it ?

Ah why should Souls perish any  
where for want of visions ? or blind  
men

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men fall into the ditch of destruction  
for want of true Seers to guide them?*

If pious and able Ministers be no where wanting; nay, if there be not a great want of such in many places, even in great Market Towns, let them that are out, keep out; but if we be conscious to our selves that in some places the Souls of hundreds, if not thousands of persons, are ready to perish for want of Gods Word, it were better to send into the high-ways to compel them to come in, that Gods house might be fill'd according to *Luke 14. 23.*

These things I have written, I hope, in a true pang of zeal, but with submission to the wisdom of our Rulers and Governors, whom I humbly beseech to consider well of what I have said, and God Almighty direct them to do for the best.

July 25.

1680.

Yours,

S. R.

F I N I S.

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conc re-ordination. 194

